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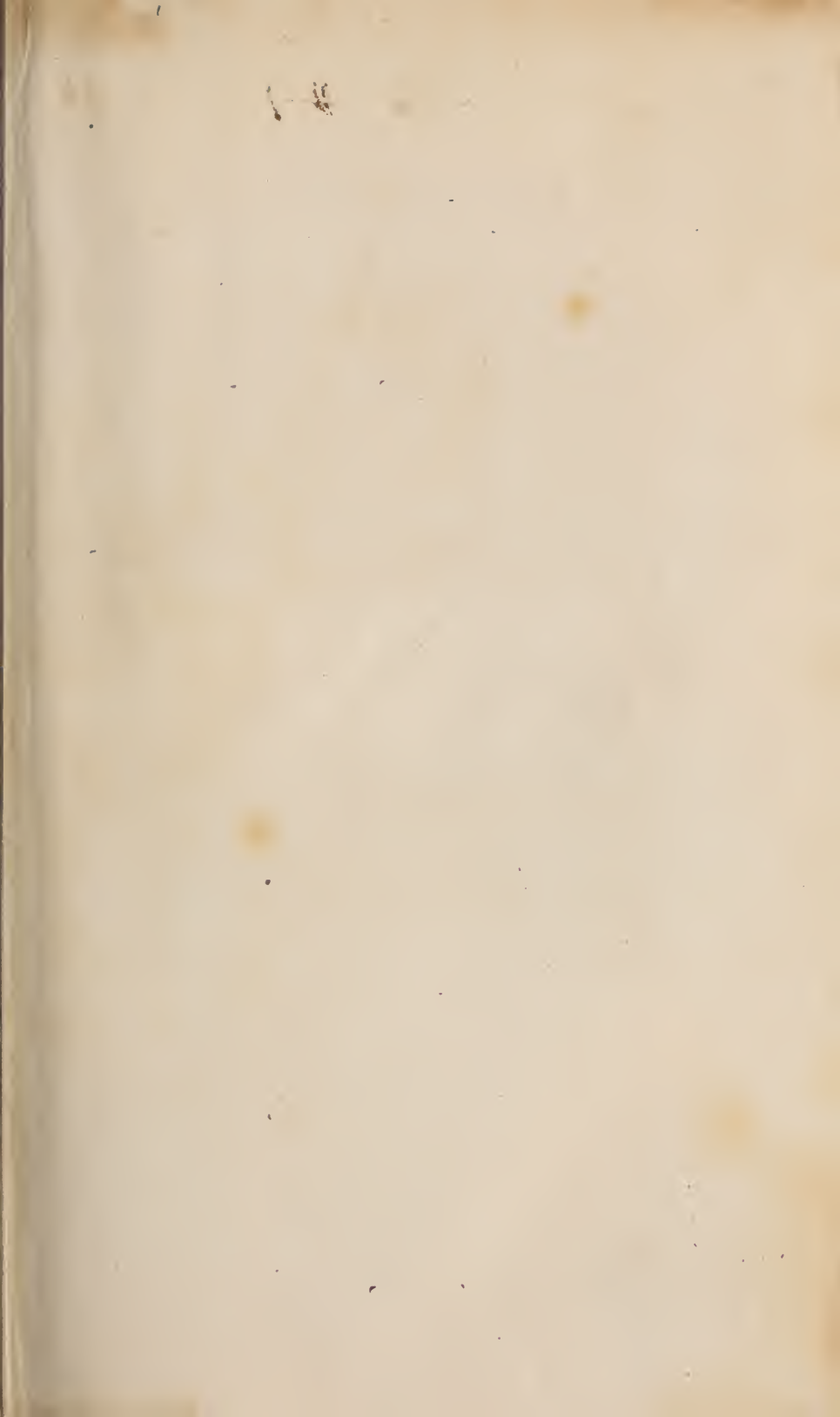
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THE  
MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Micronesia Mission.

ULAN.—(STRONG'S ISLAND.)

LETTERS FROM MR. SNOW, 1857, AND  
JANUARY 5, 1858.

SOME of the letters recently received from Micronesia, are dated but a few weeks later than others which were published in the Herald for June, 1858. Indeed the latest date of a long journal-letter now received from Mr. Snow, (November 27, 1857,) is earlier than the date of some communications published then. This journal, (from June 24, to November 27, 1857,) has reference mainly to the conflict between a few white residents at Strong's Island, with some Rotuma natives whom they had enlisted on their side, and the king; a conflict which it will be remembered was settled after the arrival of the Morning Star, by the removal of the offenders from the island. The narrative is much too long, and now also, perhaps, too old, to be published. It seems very obvious that the wrong was on the part of the white residents, and especially the leader, who seems to have been fully determined to take the life of the king and of all who should adhere to him, so far as this might be necessary for the attainment of his ends—the subversion of the government. He seems also to have been bent upon destroying the influence of the missionaries among the natives, and breaking up the mission; and it is said, "one important design of Providence in all these troubles may have been, the removal of Mr. C. and Mr. J. [two leaders] from the

island. No ordinary means could have effected it." At the close of this communication, after he had been to the general meeting of the mission at Ascension Island, Mr. Snow writes (November 27):

A month has passed since our return from Ascension, and the conviction is still stronger, that that war was for the removal of obstacles to the progress of the gospel upon this island. It may also have been, to show the people that a still greater obstacle lies in their own hearts, and in their long cherished superstitions. In the latter case, the battling of truth with error comes more truly hand to hand. The conflict may be long, but the final result can never be doubtful. God has given us a position to work from, such as we never had before. The people see and feel that we are their friends, and they are expressing the wish that there were more missionaries on the island. It is pleasant to have them refer to the "Morning Star" as the Peace Maker. Her visits to us will be hailed by our people with great interest, and we doubt not this will be the feeling at all the islands at which she will be accustomed to touch. How doubly dear will she be, when these poor islanders behold her with Christian eyes, and love her with Chris-

tian hearts. We trust that day is not far off. Pray for us that our faith fail not.

### *Prospects—Diminished Population.*

In another letter, dated January 5, 1858, Mr. Snow briefly adverts to the general prospects of his work at Ualan, though most of the letter has reference to other matters. He writes:

I have commenced my English school again to-day, with eleven scholars—five boys and six girls. I am disappointed that there are no more pupils, but hope we shall see many more yet. Had I my hands full of other missionary work I should hardly feel like starting the school again, for the present at least; but my opportunities for preaching seem to be limited to the small island, and to the Sabbath. Somewhat recently, I have tried to have little meetings at several different places on the large island, but have found the head men of those places so decidedly opposed to any thing of the kind as to make it inexpedient to persist in the attempt. I am both surprised and mortified at such a state of things;—surprised that the people are so attached to their old superstitions, and mortified that having been here so long, no more progress has been made. There may be a brighter phase to the work than appears from such a statement; I ardently hope there is no darker one.

I have just finished taking the census of the island again, and find that there are now about 830 inhabitants—518 males, and 312 females, including children; making the proportion of males to females about 5 to 3. When I took the census about two and a half years ago, the population was a few over 1100. This shows that our people are diminishing at a rapid rate, but the war has had some hand in the diminution the past year.

I have found more infants upon the island than at any other time when I have taken the census. \* \* \* When the books are opened, there will be a scene

represented from these islands of the Pacific, where ships have been accustomed to touch, at which so called civilization will hang her head, and call upon the rocks and mountains to fall upon her, and if possible hide her shame from the gaze of the assembled universe. For at the bar of God, these men from Christian lands will find there is such a thing as shame and remorse.

At the close of his letter, January 28, he says: "We have twenty pupils in our school, who appear to be doing well."



### *PONAPE.—(ASCENSION ISLAND.)*

LETTERS FROM MR. STURGES, FEB. 16,  
AND JULY 16, 1858.

### *Signs of Good—The Nanakin.*

MR. STURGES, it will be seen, writes in a cheerful strain, mentioning various things which have an encouraging aspect in his portion of the field.

I hope you will not attribute my long silence to a loss of interest on my part, or a want of interesting matter to communicate; neither supposition would be correct. My love for the missionary work was never stronger, and signs of coming good were never more encouraging. I have not sent my journal of events for the past year, because it might give a too favorable impression of our work. I have been waiting for developments. Signs are often cheering, but frequently deceitful; events we remember and record, but must not be too hasty in giving them to our friends lest we raise hopes too soon.

Just one year ago this month, our Nanakin took a more decided stand in favor of our work. His first step was, to give a more marked approval among the people, of our efforts to hold religious services. Without any solicitation on my part, he accompanied me to all my preaching places in his tribe on the Sabbath, and sometimes during the week. This at once raised the number in attendance, so that we soon had large

and attentive congregations. I had his company every Sabbath for more than three months, until he went to his summer residence on the small island, ten miles from this place. Since his return he has not offered to go with me, and I have not asked him to do so, as there must be less freedom among the natives when he is present than I like. He told his people he wished them to abstain from work on the Sabbath, and they generally obeyed. All ordinary occupations were laid aside, food for two days was cooked on Saturday, and this day is now known as the "cooking-day." The chief is still regular in his attendance on religious services at his own place, his seat being filled if he is not absent from home.

### *Reform.*

About the time he passed his Sabbath law, he put his reforming hand on the five "bad houses" kept by foreigners at this harbor. This was a bold step, and I must confess to much misgiving as to its propriety, at the time. But Nanakin don't put his hand to the plow to look back; and most nobly has he driven it through, tearing up by the roots this deadly upas of these lovely isles! Of course there has been much opposition to this new measure, but not as much as was to be expected. I have been blamed and threatened some, as a supposed adviser in the "breaking up work;" but not a master of a ship, and with but two or three exceptions not an officer, has treated us with indignity or coldness. I have moved as freely and pleasantly among seamen during all this time, as ever before. Some, of course, both on shore and on ship-board, dislike the movement, but most of them are surprisingly good natured about it, seeming to take it for granted that such checks must be submitted to sooner or later, and that the more pleasant they are the better for themselves.

We by no means think the contest ended, and we would warn our friends

against taking too much encouragement from this apparent victory of truth. Should the Nanakin be taken from us, or should he relax his grasp upon this hideous monster, licentiousness, we should, doubtless, be soon overwhelmed with evils greater than before. That a heathen prince should take such a stand is indeed marvelous; and whatever may be the final issue, we will take the present seeming success as a foretaste of what God designs to do for this poor, wasting people, through their present interesting and truly wonderful chief.

### *Preaching.*

The native brother located at the outstation, Tomera, has returned to this place. I designed supplying that locality regularly with preaching, but have not been able to do so, for want of help in my canoe; and I think it better to spend most of my time and strength at the three preaching places in this tribe. This I do, hoping that light will soon spread from these radiating centres. Strangers from all parts of the island often visit here, to many of whom I can preach the word, and through them speak to places remote. It is one of the encouraging features of our work, that what we say to the few is soon reported by them to the multitude. I have been often surprised, on my tours of the island, to find how much religious knowledge there is even in the most obscure neighborhoods. Our commingling natives have more reliable modes of communicating information than many of their book and telegraph possessing neighbors.

The average attendance at each of the preaching places in this tribe, during the year, has been twenty. A few of these have been constant, giving such attention to the truth as has led us to hope that the Spirit might really be doing his regenerating work. There are several cases of special interest among the people, but I will not give the details now. I shall follow these persons with



much anxious interest until they take a more decided stand.

There is, just now, a fearful influenza prevailing, several having died; and this seems to make some more tender on the subject of religion. We toil on in hope, knowing that the Lord has blessings in store for us.

In another brief letter, dated July 16, Mr. Sturges again refers to the amount of religious knowledge which he finds spread abroad among the people, and to the accuracy with which they report what the missionary says and does. He makes also the following statements respecting singing:

At one of the out-stations in this tribe, I was not a little surprised to find quite a number of the congregation joining in singing on the Sabbath. One had caught the tunes from the missionary, and from this one quite a little band of singers was formed, and not many weeks after they could, and did, do their own singing. At most of our stations natives join in the singing, and our songs are becoming quite popular. For more than two weeks past our hall has been turned into a place for musical concerts, and quite a company have assembled to practice.

Our Sabbath congregations are pretty good, some are attentive, and we hope not far from the kingdom of heaven.

### Madura Mission.—India.

LETTER FROM MR. WHITE, NOVEMBER 20, 1858.

THE Pulney and Dindigul stations are both, at present, under the care of Mr. White, his residence being at Dindigul. In this letter he reports the state of things in the several congregations connected with both these stations.

#### *Pulney.*

The village of Pulney, which is thirty-four miles west of Dindigul, contains about seven thousand inhabitants. It is a prominent centre of heathenism, and twice a year thousands go from every part of the country, for many miles

around, to attend the festivals and visit the great temple there, which is built on a rock three hundred feet high. Near the town are extensive rice fields, and also a vast tank, more than a mile long and half a mile wide, which is filled by a stream from the mountains. The mountains are about six miles from the village.

Connected with the Pulney station there are four congregations and two schools. Each congregation is composed of members from two or three villages. In Pulney village the regular Sabbath attendance is about sixty, and when I am there, the number attending the morning and evening prayers is forty-five. This, however, is more than the usual number. There is an interesting school there, of about fifteen scholars, six of whom are girls eleven and twelve years of age. These are all poor, and are obliged to work half the day, usually in getting grass. They can thus earn nearly two cents a day,—almost enough for their support. Several new families have joined the congregation there recently, as also at Amarpundi, a village seven miles north-east of Pulney.

#### *A Church Organized—Famine.*

The church members of these congregations, twenty in number, were organized into a separate church on the first of May last, when the Lord's supper was administered and three children were baptized. The prospects for doing good at that station are quite encouraging, yet while it is so far from a missionary, but little can be done. The famine has been much more severely felt there than in other parts of the district. A great part of our people being employed by farmers, and there being no rain, they have been obliged to leave for the mountains, or some more distant country, for work. Thus, although several new families have joined the congregations, the whole number may not be as great as in previous years.



*Dindigul Station.*

The mission, at the June meeting, voted that the Dindigul station should also be under my care, from the time of Mr. Webb's leaving. There are here nine catechists, as many congregations, and several schools. All but one of the catechists have two or more small church buildings under their care, as their people are in several villages. Since Mr. Webb left, I have been several times to these villages, which are all within a range of twelve miles.

At Manampade, ten miles north, is a congregation where a short time ago the people suffered much from persecution. The few Christians there were obliged to go to other places for every thing they wished to get done and every thing they wished to buy. But having endured this patiently, the difficulty has, in great measure, passed away. The evils of persecution are not to be compared with those which result from the sins of such as bear the Christian name, as may be plainly seen in comparing this village with Mānūr.

Eight miles east of Dindigul is Puhailapatti, or tobacco village, so called from the tobacco which is raised near it. At that place is one of our best congregations, which consists of about twenty families, nearly all of them hard working and respectable farmers. They are better trained, and have much more knowledge than the greater part of our people. The women and children attend the meetings quite regularly. When I was there a few weeks since, I baptized two children.

Rosavapatti is six miles south. There are as many families there as at the last named village, but only a few of the women attend, which is a serious drawback to the prosperity of the congregation. Last week Mrs. White went with me to the village. The sight of a white woman, and the "*chinna baba*," was quite a curiosity to them, and they crowded around in great numbers. As

the catechist rang the little bell for meeting, some women who had not before attended came in and sat down. They promised to attend hereafter, and hoped the Ammah (lady) would come again. At Murukumpatti there are ten or twelve Christian families, and a good school of fifteen children. But the same difficulty exists here as at Rosavapatti, only a few of the women attend the meetings.

In Katarapatti, eight miles west of Dindigul, there is just the opposite peculiarity — more women than men attend. Some are widows, and the husbands of others have gone to distant countries to obtain work. Kunnevardi is four miles farther on, at the foot of the mountains. There is no catechist living there now, though one is much needed, as there are several Christian families. The next village is Kurasalpatti, or black soil village, in a large tract of black, or cotton soil, which much resembles the prairies of the Western States. Here is a fine congregation, but the members are in five different villages. Several families have lately joined the congregation. Anamatha-ayan-hottai, where it was once proposed to build a mission-house, is four miles south-west of Dindigul. There are but few of our people there, but the catechist has lately met with much success in some small villages near. In one other village there has been a decrease, several of the people having left and gone back to heathenism, but in all the others there is much that is encouraging.

*Additions to the Church.*

The church members in Dindigul village were organized in July into a separate church, and are now under the care of their pastor, Rev. A. Savaramuttu, who was ordained at that time. A few weeks since he was permitted to receive into his church five persons, on profession of their faith. His congregation have subscribed, for his support,

three and a half rupees per month, and the remainder of his salary will be paid by the Native Evangelical Society. This pastor is much respected by all who know him. He is of what the people call the Pariah or low caste, but though he does not know English he has a good education and can preach well.

It should be stated, that so much as three and a half rupees could be subscribed in no other congregation here, and by but very few in our mission. Many of his people receive wages in money. The twenty independent farmers at Pukailapatti could subscribe but a very small part of this.

### Bombay Mission.—India.

LETTER FROM MR. HARDING, JANUARY 10, 1859.

#### *General Statements.*

MR. HARDING speaks of having been waiting, several weeks, to find time to write fully respecting his work for the past year, but feels obliged to content himself with making a few brief statements. He writes :

The year has been full of care and labor, with much anxiety, many joys, and some severe trials. For the last six months, I have been able to preach once on the Sabbath, in the chapel, and during the year have given instruction, informally, several times in the week. Our regular congregation in the chapel is about forty, others frequently attend. The church prayer meeting on Friday afternoon has been well attended, and the monthly-concert is always an interesting occasion. Of late, I have commenced a Sabbath school, similar to those at home, and about thirty attend. There are five classes, and I think it will be a means of good both to teachers and scholars. Twice in the week we have preaching upon the chapel steps, and the audience numbers from seventy-five to a hundred, though sometimes there are many more. There has been, from the first, a gradual improvement in

the appearance and conduct of these miscellaneous gatherings, and I am encouraged to persevere in this department of labor. We have had preaching frequently at other places, but I know of no place so favorable for this outdoor exercise as upon our chapel steps.

The success of Namaji, a helper at an out-station, is said not to have been as great as was expected. He has had a day school of about fifteen boys, his wife has instructed a few girls, and there has also been a class of adults, sometimes as many as twenty, who have come to him in the evening to learn to read. "Many of these are fully convinced of the truth of Christianity, and we hope to see at least some of them yield their hearts to its claims."

#### *Trials—Inquirers disappearing.*

I spoke of some trials during the past year. These were such as every missionary is exposed to. During the month of May, two young men from the Government College happened to be present at one of our services on the chapel steps. After meeting they walked some distance with me, and expressed a strong desire to know more of Christianity. I appointed an evening and they came to the mission-house, and after that, for several months, they continued their visits regularly twice a week. I simply read and expounded the Bible to them, and the truth seemed to take hold of their hearts. One of them finally asked for baptism, and wrote to his parents, who live some distance from Bombay, apprising them of his intention to become a Christian. A few days after this they ceased to come to me, and I have not seen them since. Probably their friends took them away from Bombay at once. These were both very lovely young men, and my hopes were greatly excited concerning them.

#### *Apparent Apostasy.*

But this trial was light in comparison with another which came upon us more recently. On the second Sabbath of November I admitted two persons to our

church, on profession of their faith. One of these, Mama-Wag, is the son of Christian parents, and was formerly at Ahmednuggur. During the last year he became more thoughtful than usual, and we hope he experienced the great change. His conduct is still very satisfactory; but not so with the other one who was baptized. He was a man about forty years of age, of the bhatea caste. He was first known to Mr. Bowen, for several months came often to him to receive instruction, soon became a constant attendant upon our meetings, and seemed to love the truth. After it was known to his people that he had broken caste, they ejected him from his house, (or the house where he had been living—he did not own it,) and as he had no other place to go to, I gave him, temporarily, a room in our compound. He was then anxious to receive baptism, but as he was the first of his caste to embrace Christianity, and was very extensively known in Bombay, I thought it prudent to delay. After three or four months, during which time his conduct was very satisfactory, and he had gained the confidence of all our native Christians as a truly converted man, I baptized him. For three weeks after this, his friends made repeated efforts to entice him away, but apparently without effect, except to make him more firm and happy in the faith of Christ. Yet he left us at last, suddenly, and the next day there appeared an article in one of the native papers, over his signature, in which he was made to disclaim all intention of becoming a Christian. We do not suppose that he wrote the article, yet there were some circumstances connected with his leaving which look very badly. His friends have told several different stories about his leaving, and we know not what to believe. It is hard to think that he has all this time been playing the hypocrite.

Ramkrishnapunt, from Ahmednuggur, who has been at Bombay since the 1st of November, "preaching in the chapel and out of doors, and in various ways, has been doing good."

## Assyria Mission.—Turkey.

### MOSUL.

LETTER FROM DR. HASKELL, DECEMBER 14, 1858.

DR. HASKELL refers to the last summer at Mosul, as "the hottest and most unhealthy for many years." There had been, he supposes, not less than 3,500 deaths during the six months previous to the date of his letter. The experience of the summer had more fully convinced him, that it is not best for missionaries to spend the hot season in Mosul. Respecting the missionary work and prospects there, he is not able to make a very encouraging report.

### Jacobites.

In our church and community there is no favorable change to mention. The attendance of males on public worship is no larger than it was two years ago, but more females attend meetings now than formerly. Among our own people, and in the city generally, there is much less inquiry and conversation in regard to spiritual subjects than heretofore. The movement among the Jacobites, from which we hoped something, has thus far resulted in no apparent good to the cause of Christ. The Jacobites of Mosul seem now farther from the truth, and in a more hopeless condition than ever. The Mafrian, after a most painful exhibition of weakness, insincerity and duplicity, is now reaping the fruits of his evil course in banishment, in the miserable little town of Amadia. His last movement was, writing to the papal priests and French consul of this city and offering, on condition of return from banishment, to become a papist. They were not able to fulfill the condition, and he remains an exile and a Jacobite.

There is, among the Jacobites, this single change for the better: they are much less than formerly under the control of their spiritual rulers. For instance, the Patriarch, a few days since, forbade any one to give son or daughter



in marriage to a Protestant; but since this order, a Jacobite has married a Protestant girl, and a Jacobite family has given a daughter to one of our young men.

#### *Dispensary Services—Influence.*

The Dispensary exercises are still continued, and the daily attendance averages thirty. We know of no instance in which persons have received serious impressions at these exercises, but many have heard the truths of our religion, have been taught the way of life, and we cannot think that all the seed sown here will be lost. Eternity may reveal great results, in the salvation of many precious souls. The plain declaration of the truth to promiscuous audiences of Moslems and Christians has, if we may credit their own lips, shaken the faith of some followers of the false prophet, and intellectually convinced them that we are right. Said a Moslem, one day: "Since I saw Dr. Lobdell I have believed in the truth of Christianity." The services of Abdul Ahad, my medical assistant, have become very valuable. I am able to turn over to him nearly all patients who need attendance at their homes, and so devote more time to the acquisition of the language, which I find is no holiday task.

#### *The Pasha—Schools.*

The present Pasha of Mosul seems, for a Turk, a remarkably just man; no such ruler has ever been known in this province. He has thus far taken no bribe, nor shown partiality. He has obliged the papists to repay to the Protestants a considerable sum of money which they had unjustly taken two years since.

The Syrian Patriarch has recently visited Mosul, and was received with great demonstrations by the papists. The French and Neapolitan consuls sent their cavasses to meet and escort him into the city, and he has received every attention since arriving. Thus

are the weak and unprincipled native ecclesiastics bought and retained.

Our schools at Narhawan and Mar Ahar are still in operation. The native helper at the latter place exhibits a most excellent spirit, and is a very acceptable preacher. Amadiah, though manned by the Nestorian mission, is still to be regarded as an out-station of Mosul. The two helpers there have been very ill most of the summer. Jeremiah visited them and administered medicines, which were blessed to the recovery of one and the relief of the other.

I cannot close without asking for our mission at least two new men, one for Bitlis and one for Mardin or Mosul. Our work cannot go on successfully without this reinforcement. May the prayers of the church ascend for us.

#### *Removal of Mr. Williams to Mardin.*

Dr. Haskell mentions that Mr. Williams, having returned to Mosul from a summer residence at Mardin on the 1st of October, left again, November 9, to occupy Mardin permanently, as a station of the mission. "Bidding adieu to the scene of his labors and afflictions was very painful. Many of the people were very strongly attached to him and sincerely regretted his departure." A letter has been received from Mr. Williams, dated at Diarbekir, December 16, where he was detained by his own ill health and the sickness of his little boy. He was expecting to spend the winter at Mardin alone, with his two children, and he also strongly urges that two additional mission families be sent out as soon as may be to reinforce the mission; one for Bitlis and one for Mardin.

### *Northern Armenian Mission.—Turkey.*

#### *CONSTANTINOPLE.*

LETTER FROM MR. CLARK, DECEMBER 24,  
1858.

#### *Religious Interest in the Bebek Seminary.*

THIS letter, communicating deeply interesting intelligence from the seminary at Bebek, was alluded to, among the items of recent intelligence, in the March number of the Herald. It should call forth many thanksgivings, and many earnest prayers.



The fall term of our seminary has just closed, and we rejoice in being able to say, that it has been a term of spiritual growth and blessing to our pupils. We have richly enjoyed a season of refreshing from the presence of the Lord. He has indeed visited us by the wonderful power of his divine Spirit. An *eminently* spiritual work has been witnessed by us, such as I have not before known in this land ; a work presenting precisely the same characteristics which belong to the great revival God has been carrying forward during the past year in America.

From the opening of the term, (the 1st of October,) an increasing spirit of prayer has been manifest. Our pious young men have been fervently praying, and meetings for prayer became more and more frequent. A deep seriousness pervaded the entire school, and we felt that the Lord was drawing nigh to bless us. This religious interest, though intense, was not attended by any marked, outward manifestations, till about the middle of November. At that time, after an exhortation made to the students to pray especially for the descent of the Holy Spirit, four of the smallest pupils in the seminary commenced a daily prayer meeting for this purpose. Not one of these four was then hopefully pious ; but notwithstanding this, the Lord manifested himself immediately among them. They were at once overwhelmed with a sense of their guilt and their need of a Savior. This little meeting rapidly increased in numbers, and within a week the place became too strait for them, and they were obliged to seek a larger room.

#### *Deep Convictions.*

All who entered their place of prayer were impressed with a feeling of solemnity and awe. A mysterious influence seemed to seize every one. It was only the fourth evening after this little meeting was established, when a student who had openly ridiculed it at its commencement, was constrained to go in for once,

and see for himself. He had scarcely entered when he felt the power of the Spirit upon him. He attempted to speak, but was so deeply affected that he was unable. His distress continued for two days, and during this time, his anguish was so great that even while in his class, at recitation, with tears rolling down his cheeks, he would frequently speak to a fellow-student who sat by his side, and say : " O ! my sins, my sins. How can I be saved ? " But Christ appeared, and his soul was filled with peace and joy. Other cases similar to this, and of an equally striking character, might be mentioned. Some were suddenly struck, as with the lightning of God's Spirit, and wept and prayed, wept and prayed, till they found peace in believing. Others could get no rest at night, but frequently rose and prayed for the pardon of their many sins. Deep conviction for sin was the striking characteristic of the work in every case.

#### *Progress of the Work.*

That little daily prayer meeting, so feeble in its beginning, soon embraced the entire school, and for more than two weeks before the close of the term, two regular, daily prayer meetings were sustained, of deep and thrilling interest. Eight or ten, we have reason to believe, have been renewed in heart, and have become the children of God. We hope also that there are others ; and indeed all our students now, with hardly an exception, manifest an earnest desire and determination, to live and die the faithful servants of our Lord Jesus Christ.

The effect upon the pious students has also been truly wonderful. They all say, we have never seen such a manifestation of the grace of God before. Said one : " Never had we, till now, any conception of the mighty power of the Spirit. We have thought we knew something of the work of God in various places in this land, but we have seen nothing like this. We have now learned two lessons

which we had never fully learned before; first, that God hears prayer; and, second, that the power of his Spirit is infinite." Said another: "If I had learned nothing from the time I came to the seminary till now, and if I should learn nothing more till I leave, this that I now see and experience is abundantly sufficient—this fills my soul." Indeed, upon all the students that were hopefully pious before the work commenced, of whom there were about twenty, this visitation of the Spirit has been like a fresh baptism from on high. It has changed them into young converts,—with all their ardor of love, their zeal and enthusiasm. They have passed through a new phase of Christian experience, and now understand, as they never understood before, that it is "not by might nor by power, but by my Spirit, saith the Lord;" and that the great thing needed for the salvation of their people, is the presence and power of this same Spirit. For this they now pray.

#### *Close of the Term.*

The last day of our term was one we shall not soon forget. Two of the native pastors of Constantinople, Mr. Williams, the converted Mussulman, and several of the native brethren, were present. The time was occupied by short addresses, from the pastors and many of the students, intermingled with prayer and praise. At the close of the service, I invited all those who were not members of the church, and who were cherishing a hope that they had experienced pardon for sin through Christ, and also those who had an earnest desire to be his faithful servants, to come to my room. All, with one exception, came. We talked and prayed with them, commending them to the love and mercy of God in Christ, and then closed the exercises of the day. Many remarked, that a day so full of heaven and love, they had never experienced before. The students are now scattered abroad in the city and surrounding region, laboring for Christ; and we hope the wondrous-work-

ing Spirit, that has wrought such marvelous things recently in the seminary, will attend their efforts and prayers among the people, and that the good work may extend throughout the entire land.

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LETTERS FROM MR. DWIGHT, JANUARY  
AND FEBRUARY, 1859.

#### *The Religious Interest.*

SEVERAL letters have been received from Mr. Dwight, in all of which he refers to the religious interest in the seminary, and extensively in the Protestant community at Constantinople. In the first of these letters, dated January 6, he remarks:

Rarely, if ever before, have we seen so marked a work in Turkey as this, and we hope it is only the foretaste of still more wonderful blessings. The usual winter vacation, of two weeks, occurred as this work was going on, and yesterday the new term was opened. We hope to be able to report to you that every scholar has given his heart to Christ.

The pious students, full of love and zeal, went forth among the neighboring churches, to labor chiefly among church members. One of them went to Broosa, and we learn from Mr. Barnum, who is there studying the Turkish language, that a revival has actually commenced, the church members being greatly stirred up to confess their sins and pray, and some among the impenitent being awakened. A few already, it is hoped, have given their hearts to the Savior.

In Baghchejuk also, there are many hopeful signs, as well as in Adabazar, Nicomedia, and Rodosto, though nothing yet that could be called a revival.

As to Constantinople, we live in hopes of better times. The revival in Bebek seminary can hardly fail to have an influence outside. Indeed we already see indications of good, and some of the church members show an increasing spirit of prayer. One, who for the last six or eight years has been in a succession of quarrels with some one or other of the brethren, has been thoroughly

humbled before God, has gone around and confessed his faults, and now seems quite like a new man. He said to me, recently, that he was fully convinced, that only the Holy Spirit of God could have wrought the change which had taken place in his heart.

Two of the brethren of the church were relating to me, a day or two ago, a conversation they had had with a new inquirer from the Armenians. They replied to his questions by reading different passages from the Scriptures, and explaining them to his comprehension. One of their statements was very striking; every passage they read, seemed to be opened to their own minds, with a freshness and power that they had never before felt. "We know it did our own souls good," they said, "whether it did the man any good or not." Thus was the Scripture fulfilled which saith: "He that watereth shall be watered also himself." To-morrow, all four of the churches here come together in our chapel in Yenikapoo, unitedly to pray for the fuller descent of the Holy Spirit, and we trust the Lord himself will be there with a blessing.

Mr. Dwight adds, that they are greatly rejoiced in being permitted to witness the workings of the Spirit in the mission families, producing unusual seriousness among the children, some of whom appeared to have found true peace in believing.

Writing again on business, January 24, he refers to one very interesting fact as follows:

There is a wonderful revival going on here among the girls in a Jewish school, under the teaching of the Free Scotch Church missionaries. Twelve or more Jewesses have been hopefully converted, and in a most remarkable manner.

On the first of February he wrote more at length, expressing his hope and expectation that they may be permitted, ere long, to witness greater exhibitions of the Spirit's power, and giving some particulars connected with personal efforts to promote the work of grace. He says:

Although there is much spiritual cold-

ness in the church, yet there are individual Christians here who seem to be newly quickened, and who are earnestly seeking, in prayer and supplication, for the outpouring of the Holy Spirit. Will not their prayers be answered? I do most confidently believe they will, and I am looking for such a display of the Spirit's power here, and all over this land, as has not yet been seen on the earth. May the Lord hasten it in his time.

#### *Visiting—Agreement in Prayer.*

I have lately been through a systematic visitation of all the Protestant families, in this quarter of the city, taking the evenings as the most suitable time, for then only can the male members of the families be generally found at home. I have taken with me one of the deacons of the church, and have found every where the most cordial and hearty reception, and much to encourage such kind of labor. It has been my steady object, to hold up before the church members the necessity of a revival of religion in their own hearts, as a preparation for a general awakening of sinners around.

In one house where I called, four sisters—each of whom has children and grandchildren, and all are worthy members of the church—desired me to tell them in what way Christians could unite together in praying for the salvation of a friend. They knew the promise of our Savior: "If two of you shall agree," &c.; they had heard that such united prayer for particular individuals had often been wonderfully answered in America; and they had been talking together, I found, about *agreeing* in this way, to pray for some of their own children and friends; but exactly how to proceed they did not know, and with the most intense desire they begged me to instruct them on the subject. Should they come together to pray? or could they unite, and claim this promise, each one going to her own closet, wherever



they might happen to be? Must they select a certain hour of each day, or only agree to pray for a certain individual whenever they prayed? Should they at first fix upon one individual, or might they agree to pray for several at once? These, and other like questions were put and answered, when they expressed themselves highly satisfied, and very grateful for the hints I had given them; and I have no doubt they will be enabled, by faith, to lay hold of the precious promise of our Savior, and I trust will soon receive answers to their prayers.

#### *Unexpected kind Reception.*

One of our excellent female church members has a husband who is a worldly-minded Armenian. For a while he vexed her with his opposition, but finding it of no use, he at length left her to pursue quietly her own course, while he continued in his. I was not at all certain how I should be received by him, but as she was one of our flock, I could not pass her by. I therefore called one evening with the deacon, and was agreeably surprised at the warm reception given us by her husband. I spent an hour or more in religious conversation with him and his wife, and when it was time to leave, I asked whether it would be agreeable to him, for me to read a chapter from the Bible and pray. "Certainly," he replied; "you should not even ask such a question, but do it without asking." I then read and expounded, and offered up prayer for him and his house, in which he reverently joined. When I took leave he begged me to stay longer, and also to come again, as he would always be happy to see me.

At another house where I called, the husband is a member of our church and the wife a stiff Armenian. Two or three Armenian gentlemen were present, who have been somewhat distinguished by their opposition to Protestantism. I had an excellent opportunity of presenting to them and to the wife, some important

truths, which very likely they had never heard before, and in which they were so much interested that I have since received a message saying they would like to see me again. I shall not fail to gratify them, if the Lord give me strength.

We have commenced a daily prayer-meeting, held at noon, in a room in Vezir Khan, not far from the bazars. We hope that many of our brethren who are in business will be induced to attend. We have also a morning prayer-meeting in our chapel, held three times a week, which, though attended by but few, is an interesting and profitable meeting.

#### *The Patriarch Matteos.*

I am not sure that it has been announced to you, that the ex-Patriarch Matteos, of persecuting memory, has lately been elected Katholikos of all the Armenians, and will soon be on his way to Echmiadzin. He is signaling his last days here, by causing to be published in the official Armenian paper, called the Masis, a number of recantations of Protestants who have returned to the Armenian church, cunningly bringing out one or two in each paper, thus continuing them on for many weeks. He hopes, by this means, to make the impression that the Protestants are gradually coming back, and that ultimately all will return. Indeed this expectation is openly expressed in a late number of the Masis. Some of the names he gives are wholly unknown to me; probably they are of persons who once or twice attended our services. Others are well known to us as apostates, and the Protestant church has received strength by their departure. Four or five of these cases occurred during the past year, the others several years ago. Meanwhile, God gives us ten men where one falls away, taking the whole field into the account.

#### *Letters from Native Preachers.*

Mr. Dwight also sends extracts from two letters he had recently received from native



preachers, respecting incidents in their fields. The first is from Rev. B. D. Mugurdich, formerly pastor at Rodosto, now preaching in Billjik, near Broosa. He writes respecting

*An Interesting Movement at Geul-Dagh.*

"I have very interesting news to communicate. Last week I received a letter from Geul-Dagh, about six hours (eighteen miles) distant from this, to the north-east, signed by twenty-one names, in which they avow themselves as Protestants, and earnestly invite me to come to their help. Accordingly, on last Friday, I made ready and went to them. Ten or twelve persons came one after the other to my lodgings, and welcomed me with great joy. The same evening I held a prayer meeting with them, and they listened with the deepest interest. Others came on the following day, and expressed great interest in making my acquaintance. With those also I held a meeting, and the same thing occurred also on the Sabbath. Several of the persons who signed the letter, being absent in the villages on business, I did not see, but I became acquainted with six other persons, whose names were not in the letter, and they purchased books, and with great joy accepted the tracts I gave them.

"I found these people generally altogether ignorant of evangelical truth, but being offended at the bad conduct of one of the priests, and disgusted with their church, they had made up their minds to be Protestants; and they said, that if a place of worship were opened and a preacher provided, half the people of the village were ready to become Protestants. They say that there are more than seven hundred families in the place. It is altogether an Armenian village, not a single Turkish house being found there. The head-man of the Armenians is Governor of the place. He is an enlightened and talented man, and in real sentiment a Protestant. He has in his house the books that issue from our press.

"I carried many tracts with me there, but with great desire the young men and

boys received them all; many others came to get them, when I had no more to give. They purchased also all the copies of the New Testament and other bound volumes I had with me, and I promised to send more. Once, after I had prayed in the presence of several individuals, one of the boys said: 'We also shall learn to pray in that way.' Another said: 'We take these books and read them, but who will explain to us the things we do not understand?' Another asked: 'Will some one come and teach us?' I exhorted them to read the Bible, and then they would learn how to pray; and told them they must ask of God for every thing they needed.

"And now, my dear brother, I entreat you to make special prayer for *Geul-Dagh*, in your church; that the interest awakened in that village, may result in the salvation of souls; and that they may soon be provided with a preacher, a teacher, and a place of worship. This village is altogether in a state of readiness, and they only need the Holy Spirit and the aid of their fellow Christians. Pray for them."

*Yeni-shehir.*

The next extract is from Mr. Krikor, native preacher at Yeni-shehir, near Broosa, and Mr. Dwight says: "Before giving the extract I will simply say, that two years ago and less, there was no Protestant movement in Yeni-shehir. A worldly young man from Constantinople established himself there in business, and was very prosperous. His mother was one of the earliest female converts at the capital, and is a praying Christian, and so are his brother and sister. In the midst of his spiritual indifference, and worldly prosperity, and away from the ordinary means of grace, he was suddenly awakened and converted, and from that time became an active laborer in the Lord's vineyard, though still pursuing his worldly calling. This was the origin of the work alluded to in the following extracts. The writer says:—"

"I have joyful news to communicate to you from this quarter. It is this, that day by day, the number is steadily increasing of those who listen to the word

of life. It often happens that a gathering together for worldly purposes is turned into a religious conference and a prayer meeting. Almost every day, I am brought in contact with new men. During the present week, I have talked with as many as thirty of such, upon deeply important religious subjects. Almost no opposition is now made when the mediatorial office of Christ is spoken of, and that we are justified by faith alone. A woman who *was* one of our persecutors, is now constantly coming to me for conversation, and she begs that I will forgive her, for she persecuted me through ignorance. Another female, who in Broosa would not even look into my face, because I was anathematized by the church, now calls upon me two or three times a week, and has also attended our service; and she expresses her great surprise, saying: "What good words are these! what fervent prayers!"

"When you go forth in the morning, you find a ready prepared soil in which to sow the seed; and in the evening, the same, provided you do not withhold your hand from sowing. As the prophet in the vision saw the lifeless bones scattered about, and he prophesied over them and they came together, so also here, they are beginning to come together through the preaching of the truth, and they are assuming the form of men; but they need the Holy Spirit to give them life. May the Lord work this in us, and in the souls of all who hear the truth."

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*BAGHCHEJUK.*

LETTERS FROM MR. J. W. PARSONS, JANUARY 13 AND 21, 1859.

*Encouraging Prospects.*

MR. PARSONS sailed from New York over Glasgow, on his return to Turkey, November 24, 1858. He reached Constantinople December 26, and proceeded at once to his own station. In two brief letters recently received, he refers to the condition of his people and field, and though he says but

little, that little is cheering. January 13, he wrote:

The first week of this new year I spent in Adabazar. The quarterly meeting of the native preachers was held there during that week, and it was an interesting and profitable occasion. In that part of the field there is constant progress. In three of the neighboring villages there are now declared Protestants. During one of the sessions of the meeting, a call reached me from Geoldagh; twenty-one persons had signed a request for a religious teacher. The question was asked: What can we do? and I was delighted with the quick response of the brethren: "Send me—Send me."

There has been progress also in Baghchejuk; the church has been growing in numbers and Christian graces. During my absence four persons "went back"—two because they were not of us; two drawn away by crafty men, but for a short time I trust. They are not regarded by those of the old church as really restored to them yet, "because they have not blasphemed," and because they meet together for prayer on the Lord's day. It is exceedingly interesting to watch the work, the struggle;—error backed up by a thousand openly hostile, and thousands against us because not with us, grappling with truth spoken in the lives and earnest prayers of some fifty humble, warm hearted souls.

*Improving the Time.*

The snow is deep all about us, there is no work in the fields, and the coffee-shops are crowded. There, and in the market-places, is our field of labor and strife. My doors are open, and two blazing fires are inviting all who wish to study the word of God. Every afternoon the native preacher and myself devote ourselves to a systematic course of Bible instruction. I have also engaged a teacher for all adults who wish to learn to read. About twenty men and sixteen women are in this way learning, that

they may read for themselves the word of God.

I have every reason to be satisfied with the labors of my native helpers, of every grade, during my absence. Had I time I could fill several sheets with interesting facts culled from their journals.

In another letter, dated January 21, he remarks :

We cannot report such progress as our hearts desire, but there is an onward movement. The church is in a very pleasing state, and I have never seen a season of so much apparent interest in this place, or in any other. The prayer meetings are very solemn. Some of the brethren pray with an earnestness which melts the others into tears. Five or six of the most active and the warmest hearted cluster about me, for prayer, instruction, and encouragement; and listen to my suggestions like children, obedient and loving. They come to me from the market and coffee-shops, and with great joy tell of the opportunities the Lord has opened and is opening before them for preaching the word, and we pray together for particular individuals. Such attention as is paid to simple, plain, gospel talk, they all say was never before seen in this place. There are no angry discussions, but warm "amens" to the plain statement of our condition and its remedy. Twelve were added to the church last Sabbath.

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CESAREA.

LETTER FROM MR. LEONARD, NOVEMBER 27, 1858.

THIS letter, though long, will be read with no little interest. It touches upon various points, and by the mention of many incidents illustrates the condition of the Cesarea field, in its missionary aspect, showing that there is much encouragement for prayerful and trusting effort. Mr. Leonard refers, first, to the fact that he had been one year at Cesarea; a year of some "bodily suffering in the process of acclimation," but one also of "valuable observation and experience in the

missionary work, and of increasing attachment to it." He then remarks :

I rejoice in what I have already witnessed on missionary ground, of the silent but mighty power of the gospel, in "the pulling down of strong holds." A casual observer might speak otherwise. He might point you to an apostasy here, to a quarrel among brethren there, to a mistaken policy of the missionary in a third instance, and might easily persuade himself, if not others, that the work of God here is at a stand, or is even going backward. But more careful inspection will show, that all these reverses are the reflex wave of a rising tide; that truth is slowly yet surely gaining upon the people, and long venerated institutions of idolatry and superstition are being gradually undermined and swept away.

*Safety of Missionaries.*

I am sometimes surprised as I think how securely the missionaries of Christ dwell in this land, noted for fanaticism and misrule. We hear, indeed, of outrages in the distance, and there is no lack of murders and robberies nearer by. A few weeks since one of our helpers, journeying toward Marash with a guard of five zabtias, (mounted police,) was attacked by a band of robbers from Zeiton. His guard fled and he was carried off to the mountains, and threatened with immediate death *for being a Protestant*, when, as if by a miracle, the Lord changed the hearts of his murderers to grant their victim his life, though they stripped him of his goods. Two brethren, just now returning from a neighboring village, were pursued by robbers, and only escaped by the fleetness of their horses. Even Turkish officials have been shot with impunity, in sight of Cesarea. And yet, by a merciful providence, the "angel of the Lord" seems "to encamp round about" the missionaries. Though at the distance of two weeks' journey from the nearest sea-port, or from any representative of a



foreign power, we abide in peace, without a suspicion or a fear. I have frequently rode alone, by starlight, three miles to my mountain home, (in the hot season,) and slept soundly with unbolted doors. The English name is respected and feared, and we have reason to believe that missionaries also are respected as such. Armenians, Greeks, and Moslems, salute us in the market, and exchange visits with us more or less formally in our houses. A lordly Turk, my neighbor, who spreads his cushion and scrupulously bows toward Mecca five times a day, nevertheless thinks it no sin to drink the social cup of coffee in my house, send me a bowl of cream or a plate of fruit, and accept like civilities in return.

*Progress at Cesarea — The Church a Light.*

Respecting the progress of the gospel at this station, I cannot attempt to narrate all the events of interest which have transpired since our last communication to the Missionary House. Two or three encouraging facts may be mentioned, however, as indicating the present position and character of the work.

In the first place, it is a cheering fact that the church, though constantly dismissing members to other churches, whither private interest or the special work of the gospel may call them, still maintains its numbers by fresh accessions from without, and is at the same time evidently advancing in consistent, intelligent, Christian character. Here are some noble exemplars of faith and piety, who search the Scriptures daily, and adorn their doctrines by a godly life. I have often wished I might introduce some of our American friends into one of our teachers' meetings on a Saturday afternoon; or to the Sabbath school, at the intermission of public worship, where nearly the whole congregation remain, exhibiting a zeal, aptness and promptitude, in the discussion of religious truths, scarcely surpassed in the most

favoured churches in New England. The weekly female prayer-meeting is sometimes committed entirely into the hands of the native sisters, and any one of half a dozen of the younger portion is always ready, without embarrassment, to take the lead, discoursing very appropriately from her Turkish Testament. This, I am told, is a rare thing in Turkey, where woman has been so long held in ignorance and degradation.

At our last communion, three members were received on profession of faith, and at the previous communion, four, making the present number forty-one; and six candidates have been propounded for admission the first Sabbath in January. Such a church in such a place as this, not only standing firm amidst the rage of its adversaries, but gaining strength from year to year, and steadily holding up the open Bible before the people as the word of life—the only and sufficient guide to salvation—is like a light-house on the rocky shore, its light streaming far over the breakers, and guiding the storm tossed mariner to his desired haven.

*A Deacon ordained.*

Owing to peculiar circumstances, the church has existed hitherto without a deacon. Last month this deficiency was supplied. At a special meeting called for the purpose, instruction was given on the nature and duties of the deaconship and the required qualifications for it, after which the brethren cast their ballots. The choice fell on one Garabed, our principal colporter, once a profligate, now a renewed man we trust, "full of the Holy Ghost and of wisdom." The ordination was postponed till the Sabbath. This furnished an opportunity for another address suited to a promiscuous assembly, (a new theme of course to them,) followed by a brief exhortation to the candidate and the usual consecrating prayer. It was an occasion of deep interest, and as this trophy of divine grace, this second Bunyan, stood before



the pulpit, in his neat native costume, the big tear stealing down his scarred cheek under the weight of newly assumed responsibilities, and the whole audience in sympathy with him, I felt that it was good to be there. Truly, "the people that walked in darkness, have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined." On account of frequent changes, the deacon was elected for only one year.

### *The Field Enlarging.*

Another encouraging fact which I have to mention is, that our horizon is widening. God is opening the door of the gospel in the villages. Two new out-stations, Germir and Moonjasoon, have been occupied this autumn; another, Evkerè, (the seat of the monastery,) heretofore closed against us, is calling for a helper; and at least two other villages, Talas and Nigdèh, might wisely be occupied, we think, had we the requisite men and means. Germir is a populous village three miles east of Cesarea, and is the residence of many wealthy Armenians and Greeks, who transact business either in Cesarea or Constantinople. The only Protestant of the village had importuned, almost incessantly, for six months, that a helper might be stationed there; but our stereotyped answer was: "We have no helper to spare and no funds to support him." At length the providence of God seemed to call so manifestly in that direction, that we ventured, in August, to lease a house and send a colporter from the city to occupy it.

### *"Didaskalos" becomes a Protestant.*

The first apparent fruit of his labors was the conversion of a Greek school teacher, styled, from his occupation, Didaskalos, (commonly pronounced Thaskalos.) This man had been deposed by the bishop, (despote as the Greek has it,) for his liberal views; or, as he himself says, because he "would not call night

day, and day night." Glad was he to find, in our helper, one to whom he could open his heart, and who could expound to him the way of God more perfectly. They read, conversed and prayed together, and Didaskalos immediately declared himself a Protestant. This, of course, aroused the wrath of the bishop and of the Greeks generally. Under false accusations Didaskalos was thrown into prison, subjected to a heavy fine and to various sorts of abuse, (his wife also suffering with him,) from which there is little hope of redress before a Turkish court.

### *His Firmness.*

Not succeeding by violence, the Greeks next tried persuasion, and plied the "dissenter" with liberal offers of a high school if he would recant. This was a strong temptation to poor Didaskalos, who had scarcely a piaster left, and knew not where to find his daily bread. Still he remained firm. He would teach their school, he told them, if they would let him teach the gospel, but not without. Since then he has commenced a school in his own house and at his own charges, and strange to say, the Greeks have already given him eleven scholars, with the promise of more. Through his instrumentality also, an evangelical spirit has been awakened in his native village, Zinjirdere, nine miles beyond Germir, and he is urging us to visit that place. Knowing the world-renowned mendacity of the Greek character, and the power of our adversaries, we have felt deep anxiety for this first Greek Protestant in Karamania. Still he appears so well in all his trials, so humble and sincere, that we strongly hope he will prove to be a true child of God, and a chosen vessel of mercy to his nation.

### *Enemies helping.*

In Moonjasoon, the other out-station named above, an excommunicated member of the church had done us much

injury. Not only was he a scandal to the Protestant name, but by various devices he had succeeded in preventing us from getting a foothold in the village. Suddenly, however, as if by a divine influence, he withdrew all opposition and freely lent us his aid. A house was leased for 200 piasters (\$8,00) a year, suitable for a small family and a school, and our teacher and his neat little wife were sent to occupy it. He begins with eight scholars, holds religious service on the Sabbath, and converses with the inhabitants as he has opportunity. The priest of the village has forbidden his people having any converse whatever with the Protestants; but his anathema was too heavy and will break by its own weight, falling out "rather unto the furtherance of the gospel." A woman whose husband was a Protestant, seeing a wall of separation running up between them, with a loyal spirit, denounced the priest and leaped over to her husband's side; and others are following her example.

#### *Silent Workings of the Truth.*

I have spoken of the growth of the church in Cesarea and the openings for the gospel in the surrounding villages. A third fact of interest, and to me a still more encouraging one is, that there is reason to believe the leaven of divine truth is working in many minds unknown to the missionaries, or to the Protestant community. Many illustrations of this remark might be given, did time permit.

A few weeks since an Armenian girl, about eighteen years of age, a total stranger, appeared at the house of one of the missionaries and claimed protection. She had fled from her father's house, where she had been grossly beaten for reading the Testament. It appears that, on a Sabbath afternoon, certain neighbors were regaling themselves with ribald songs and rude instruments of music. The mother of this girl bade her go and join them. She refused, saying that it was a violation of the Sab-

bath and she wished to read her Testament. Such Protestant notions were not to be brooked. The father being absent, an uncle was called in to administer castigation, which he did in so brutal a manner that the poor girl seized the first opportunity to escape. She could not be persuaded to return, for her father justified the abuse, and refused to shelter her as a Protestant, or allow the reading of the Scriptures in his house. Consequently she was placed in a pious family, and now freely enjoys the ministration of the word.

#### *Profession without Principle.*

Last June a violent quarrel broke out among Armenians, clubs and knives were used freely in the streets, the principal church was closed, and the priest fled to the mountain for his life. In his secluded retreat, he called one of our native helpers and told him he had long been convinced of the truth of Protestantism, and regretted that he had not embraced it before. He was ready now to declare himself openly a Protestant, and moreover, if he did so, a hundred houses would probably go with him. He wished, however, first to be assured of protection from ecclesiastical persecution, which the Protestant community, by their charter, had power to give, and that the council should be convened for that purpose. Novel spectacle indeed! an Armenian priest appealing for protection to a Protestant community not yet four years old, and confessing that his whole system was a lie and his people knew it! It remains to be added, that the priest and his party have gone back to their wallowing in the mire, or rather they never came out. It is supposed that the bishop and his confederates, getting wind of their movements, proposed a compromise, and as the priest had been so long steeped in falsehood, he felt more at home in it than in following the convictions of his conscience. One of their leaders tells us the war is not yet ended, and if either party conquers, the

other will become Protestant. We have little confidence in such assertions, but they show that the old foundations are breaking up. Light is beginning to penetrate the masses, and it only needs the influence of the Holy Spirit upon the Armenian mind, to relax its hold of error, and bring the whole nation into the full liberty of the gospel. O, for that crowning gift of sovereign grace! What encouragement have God's people in this day to pray, and to give themselves no rest, until the righteousness of Zion "go forth as brightness, and the salvation thereof as a lamp that burneth."

### *The Moslems.*

I must say a few words about the Moslems. None of them are regular attendants at our chapel, though they drop in occasionally, and a few faces have become familiar. They seem to come mostly from curiosity, and often with their tools in hand, on their way to work. Last Sabbath, I observed a man with a hoe on his shoulder. Another came in with a live chicken in his hand, took his seat near the door, remained quietly through half the sermon, and then passed out unobserved by the congregation. There is reason to believe, however, that something more than curiosity attracts this class of persons within sound of the gospel. One day last month, four Turks came into the school, made many inquiries of the teacher about the Protestant religion, and held a pleasant discussion with him on the truth of Christianity. "If Christianity be true," said they, "why do Christians worship pictures and images?" "That is a false Christianity," replied the teacher; "that is not according to the Bible; you must judge of our religion by our book." After more conversation of the same tenor, the teacher put the question directly to them: "Is the Bible the word of God, or is it not?" To this their significant answer was: "We cannot tell. If we say it is the word of God, we are bound to obey it; if we

say it is not, then it may be some word of God is in it, and we shall be guilty of a great sin, in speaking against it." They expressed themselves much pleased with the school and with the Protestants generally, and inquiring for Testaments, were referred to our book-stall.

### *A Converted Mussulman.*

Permit me here to mention the deeply interesting case of a converted Mussulman, about to suffer exile, and possibly death, "for the word of God and for the testimony of Jesus Christ." His name must at present be suppressed, but though a green turban in many folds encircles his brow, proclaiming him a lineal descendant of some distinguished follower of "the Prophet," his own meek and cheerful countenance shows that he has found "Him of whom Moses in the law and the prophets did write." His history is instructive. Six years ago, a native helper came to Cesarea with a few Testaments and Protestant books. This Mussulman having occasion to pass by the helper's room, frequently listened to his discussions with the Armenians, and said to himself: "If any other religion than mine be true, this is it." He purchased a Testament and perused it a long time in secret, not daring even to inform his wife. At length, as he sat one day in his vineyard reading, he was deeply affected, and closing the book replaced it in his bosom. His wife seeing him weeping, approached and inquired the cause. At first he endeavored to evade an answer, but as she kindly pressed her inquiry—"Lo, here it is," said he, plucking the book again from his bosom. "Come, sit down and I will show you." The place where he read was the third chapter of Acts. It was a favorable moment, the Lord opened her heart also, she soon learned to read for herself, and both rejoiced in a living Redeemer.

### *Persecuted and in Danger.*

Last spring he came into my study with an anxious look. After the usual



salutations, when I asked him of his estate, he told me he was suffering persecution. Some unfriendly Armenians had reported to the Turks that he was a Protestant, that he read the gospel and had been seen with the missionaries. The Turks were enraged. They threatened to bring the "rebel" and his book before the civil authorities for trial; and his own brother said: "If he is a Protestant we will kill him!" He had partially quieted them by affirming, with a peculiar accent, that he was a *Mussl-ee-mann*, (i. e. a man of the true faith,) but this did not fully satisfy his pursuers on the one hand, nor his own conscience on the other. He was in great fear, and was already planning to dispose of his property and escape to safer climes. "Is your wife willing to accompany you?" I asked. "God be merciful," said he—the tear starting from his eye—"she weeps much: she says: 'How can I leave my mother? How can I leave my sisters! How can I leave my father!' but I hope she will be willing." I endeavored to encourage him, and read to him several passages of Scripture, among which was the Savior's promise: "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come, eternal life." He appeared much gratified and wished to know where the several passages are found, that he might read them to his wife. "We are sick," said he, "you are our physician." "Christ," said I, "is our great physician." "Truly," he rejoined, with emphasis; adding that he trusted in Christ alone for salvation, and daily worshiped him.

After this interview he called seldom, always taking care not to be seen by Mussulmans; nor dared he salute us in the street, or come to the chapel, as

unsuspected Turks could. Yesterday he called upon me again, and we spent three hours together in conversation and prayer—a most precious season. He had sold his house, shop, vineyard, and part of his lands; his wife was ready to accompany him, even unto death; and he was in correspondence with a Christian Turk at Constantinople respecting a plan of escape. He says his conscience can find no rest till he has openly professed Jesus Christ, and this he cannot do in Cesarea; for although the Kaim Makam has declared, in his palace, that any man has a right to change his religion, yet, bigotry is stronger than law, and an outbreak so far from the capital might be quelled too late.

We are not without deep anxiety for this Christian brother, with his believing wife and defenceless children. Whether they will be suffered to leave the city unmolested, what calamity may befall them on the way, or what reception they will finally meet in the land of their destination, are questions of deep and painful interest. May Israel's God defend them!

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SIVAS.

LETTER FROM MR. PARSONS, DECEMBER 7, 1858.

REFERRING to the fact, that for some time past he had "failed to obey the injunction, to write fully and frequently," Mr. Parsons says: "My hands, nevertheless, and my head and heart, have not been altogether idle. Indeed, so much of daily toil has fallen to my lot, that no time or strength was left to narrate my missionary experiences." Passing by some of the things "uppermost in the mind," such as "loneliness in a land like this, and the wickedness of the people generally," and even "of some members of the church;" he devotes his letter to "some general statements respecting the good work" in his field, especially at the out-stations.

Gurun and Zarah.

My helper at Gurun keeps me well informed of his labors, trials, discouragements, and encouragements; of the



tenacity with which the little band of Protestants hold fast what they believe to be the truths of genuine Christianity; of the savage violence with which the priests and people occasionally treat the Protestants, in the hope of thereby expelling them from the city, (a hope thus far demonstrated to be a "vain hope;") and, finally, of the gradual and sure progress of true religion in the field in which he labors.

A very good helper laboring at Zarah reports progress, and many signs of good things to come, in that crowded town. The number of the friends of evangelical truth is increasing. At their earnest entreaty, he has just opened a school for the children of both Protestants and Armenians. The duties of school-teacher, added to those of preaching in the shops and the market-places, and from house to house, will suffice to keep him busy in the work of doing good. I entertain great hope for that town. Should the work go forward there, we shall then have a strong lever wherewith to move the town of Erzingan. The Lord grant that the pure light of his gospel may break forth in many a dark place between Sivas and Erzroom. As Zarah and Erzingan are on the road to Erzroom, there are peculiarly strong reasons for pressing forward the work in those towns; but where are the men and the means? And how can I, at present, leave my family and my work in Sivas, for the purpose of making tours in that direction?

#### *Divrik and Sinjan.*

At Divrik, the spiritual, saving character of the good work, is more noticeable than the effects of the preaching of God's word on the minds only of the hearers. During the past year, one of the best of the young men partially educated at Tocat, has been laboring in that town, and I can testify, as an eye-witness, that the Lord has not suffered him to labor in vain, or spend his strength for nought. I visited the little church there in 1857,

and finding peace and brotherly love in the hearts of the few members, I administered the sacrament of the Lord's supper. This year too, in September, I deemed it my duty to go thither and to take my family with me. We started September 16, and were five days in accomplishing the journey. As Sinjan, another of my out-stations, is on the road to Divrik, we had the great pleasure of spending a Sabbath there. Early Sabbath morning, an audience of nearly forty souls assembled in one of the large stable-like houses of a Protestant brother, for the purpose of witnessing the ceremony of a Protestant baptism, and listening to the preaching of God's word. I preached in the morning on the subject of regeneration, and then baptized a child of Hagop, the good Sinjan helper, whom I have heretofore mentioned. In the afternoon Baron Mardiros, who was with me, read to the people two sermons on infant baptism, a topic on which the Armenians need light, and which those newly converted to Protestantism are generally very anxious to understand.

#### *Sickness—Additions to the Church.*

On reaching Divrik, Mr. Parsons found that the small-pox was prevailing there in a very fatal form, two hundred children having recently died of the disease; and as one object sought in making the trip was the improvement of his own health and that of his family, he thought it best to pass on to Arabkir, hoping that cooler weather would soon improve the health of Divrik, and render it safe for them to return and spend a few days there.

We returned October 7, and found there had been great improvement in the health of the city. During three days we had frequent conversations with the people, more especially the members of the church and those who presented themselves as candidates for membership. With the assistance of native helpers I examined four persons, one man and three women, who were approved and propounded for admission. One more would doubtless have been received had he been present. He was

away on a trading tour among the villages.

On the Sabbath, October 10, one brother was chosen deacon, his child was baptized, the "Confession of Faith" was read, and the approved candidates, one of whom is the wife of the newly elected deacon, were welcomed to the fellowship of the church. The Lord's supper was then administered, and a truly blessed season was the hour spent with the Lord himself at his own table. The church had numbered five members, all males; it was now increased to nine members, with three adult females. Great were the joy and peace of this little band of Christ's disciples; great was the joy of the missionaries; great, indeed, the joy of the angels of God over these newly-repentant sinners. And will not the thousands of new-born souls in America rejoice over the conversion of even four immortal souls in this far-off land?

#### *An Underground Chapel.*

October 12th we started towards Sivas, stopping again at Sinjan. After we had taken a lunch there, Baron Hagop asked us to accompany him to the new Protestant chapel. What, thought I, a *Protestant Chapel* in such a Koordish village as this! He led us to the door of a vast underground stable, just outside the walls of the town. Jesus himself "suffered without the gate," and these Protestant brethren had, it seems, practically said: "Let us go forth therefore unto him without the camp, bearing his reproach." On entering this Trinity Temple of Sinjan, I was led through a dark passage to a space, which, for want of a better word, I must call a room, some ten by eighteen feet "ground floor," as joiners say, and most emphatically a *ground floor* in this instance; with mud walls two feet thick, and three holes through them, four by six inches in size, made for the purpose of furnishing a commodity of which the poor villagers have but precious little in their caverns—

light. Here Hagop and Mardiros, and I do not know how many more, had recently been mixing and daubing mud, day and night, with their hands as trowels, and their hearts as well as hands daily and nightly engaged, in planning and executing the good work. Here the Protestants of the village intend to meet from Sabbath to Sabbath, and at other times, for divine worship; and here, too, during the week, the children and probably some adults also, will be gathered together, to be taught the art of reading.

#### *Glass not accepted.*

They seemed very glad at my proposition to send them three or four panes of glass, with frames; but on reflection concluded, that as their chapel would, in case it exhibited any such tempting article as glass in the small windows, be likely to be ruthlessly invaded and made a lodging-place by Turkish soldiery, it might not be advisable at present to make use of such a luxury. Accordingly the chapel at Sinjan is as yet a rather rough specimen of architecture. If, however, two or three shall be gathered together therein, from time to time, in the name of Christ, and he shall manifest himself unto them as he doth not unto the world, then indeed will that miserable pile of mud be none other than the house of God, the gate of heaven.

We arrived safely at Sivas, October 14, very much invigorated in mind and body by our trip over the mountains. I shall reserve, for a future communication, some incidents connected with my work in this city. Suffice it to say, now, that God is faithful to his promises. From day to day he graciously vouchsafes to us rich spiritual blessings, and encouragement to persevere in well-doing, even though some who are giving more and more evidence from week to week that they are "false brethren" are, in various ways, working injury to the cause of Christ.

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 Syria Mission.—Turkey.

## TRIPOLI.

LETTER FROM MR. JESSUP, DECEMBER 21, 1858.

MR. JESSUP writes, "to give information of some of the signs of the times in the missionary district belonging to Tripoli." At Tripoli, he says, "We have a good congregation on the Sabbath," though the new chapel "is under a special curse from the Greek bishop, and spies stand at the door to watch those who enter and report them to the bishop." Several Moslems attend.

Accompanied by the native brother Yanni, who "preached the gospel most effectively among the people," Mr. Jessup had recently made a tour through eight villages on the plain south of Tripoli. Some of the incidents mentioned in connection with this tour are presented here.

*Souls Diseased.*

On our way to B'terram, a crowd of men joined us, who belonged to that village. I asked after the health of the people, and they replied that all were very well. "Are you sure?" said I. "Yes, very sure," they replied. "How long have you been absent from the village?" I asked. "Only one day." "Then," said I, "you must be mistaken, for I have heard of a dreadful disease in your village." They looked at one another with surprise. "Yes," said I, "it is a fatal disease, worse than the plague or the cholera. It has spread all over your village, and I almost tremble when I think of going there." One of them exclaimed: "You must mean Amiun, where the small-pox is raging." "No," said I, "it is worse than small-pox, and it is certainly in your village, and, I think, in all the villages of the district, including Amiun. And what makes the disease the more dangerous, the people do not know what is the matter with them, and when they see the disease do not seek a physician." "Why then do you go to our village?" said one, rather incredulously. "Because there is but one physician in the world who can

cure them, and I am carrying a message from him to the people." "You are welcome," said one, "but we entreat you to tell us what it is." I then asked them: "Do your people always speak the truth, or do some of them tell lies?" "Some of them!" said one. "They all lie; there is not a man, old or young, who does not lie." "And is not lying a disease of the soul?" I asked. "If a man dies with a lie in his heart, can he be saved?" "Ah," said one, "we see, we understand. It is a disease, a liar cannot be saved." I then asked them, in turn, if cursing, and hatred, and stealing, and fraud, and drunkenness, and Sabbath-breaking, were not diseases of the soul, and if they did not exist in their village?" "Yes," said they, "and many more." I reminded them that they had at first denied the existence of any disease there, and now had admitted that there were at least seven diseases, of the most deadly character; and as we rode along we preached to them Christ, as the only Physician and Savior of souls.

*A Determined Maronite Inquirer.*

At Bishmaezzeen, we enjoyed the privilege of preaching to a large congregation, assembled in the evening, and the language of the Scriptures with regard to the fountain of living waters derived additional force and beauty from the peculiar circumstances of the people. On Friday morning, December 10, a Maronite from Shikka, a neighboring village, entered into a long discussion with us, and asked for tracts. His village contains about one hundred and fifty houses, and he says that he is determined to study our books and see where the truth is. I gave him tracts, which he concealed in his bosom that the priest might not take them from him on his return home. \* \* \*

Wednesday, Dec. 15. Soleyman il M'Kish, the Maronite from Shikka who took the tracts at Bishmaezzeen, called on me to purchase a Bible. He said that he went to his village on Friday, after



leaving us, and in the evening a large company came to his house to hear him read the tracts. They were glad to hear them and asked him to bring more. The priest came and stormed, and cursed them, frightening most of them away, but he kept on reading. The priest ordered him to stop. He replied: "These are days of perfect freedom, and not like the days of Asaad Shidiak, and I will read." The priest threatened to report him to the Patriarch. "As you please," said Soleyman. "I will drive you from the village," said the priest. "Try it," said Soleyman. The next day, Soleyman went to the Maronite church, and the priest drove him out. He went quietly away, say-

ing: "Remember, I am *driven* away; do not blame me if I now read the Bible itself."

I had a long conversation with him, and found him quite ignorant of the great doctrines of the gospel; but he expressed the wish to learn, and bought the Bible intending to read it in spite of the priests, as it is a forbidden book to the Maronites; not even a priest dares to buy one without express permission from the Patriarch. This man lives in a dark region, and will meet with fearful opposition; but we trust that the Lord has good in store for him and many more in his village. A Bible is always a centre of light, and the Lord has promised, most explicitly, that he will bless his word.

### Miscellany.

#### AMERICAN MISSION SCHOOLS AT MADRAS.

(From "The Madras Times.")

THE public examination of the Chintadrepettah division of these institutions took place, according to notice, on the 6th of January, commencing at three and a half o'clock, P. M., HONORABLE WALTER ELLIOTT, Esq., kindly presiding. Many friends were out of town, so that the collection of European ladies and gentlemen was not large. There were present, besides some whose names are unknown, Mrs. and Miss Macfarlane, Mrs. Bowers, Mrs. Anderson, Mrs. Sargent, Mrs. Winslow, Mrs. Hunt, Miss Regel; and the Reverend Messrs. Macfarlane, Royston, Walker, Sargent and Youker; Major George Rowlandson, H. Bowers, Esq., P. R. Hunt, Esq., and a large assemblage of respectable natives. Three hundred and ten young Hindoos, of whom sixty were girls, were in attendance.

After the reading of a portion of Scripture, and the offering of a prayer by the Superintendent, the boys of the Vernacular Schools were examined in their catechisms and Scripture lessons, and in the Tamil, Cural and Neganda; the girls in catechisms, Scripture history, Peep of Day, and Geography. Both they and the boys sung some Christian songs to native airs.

In the English and Vernacular Grammar School, the first class in Tamil were examined very briefly, in the Cural and Nannool, and afterwards the first class in Telugu, in similar books in that language. All the classes were said to be taught carefully in the vernaculars, spending about one-third of each day upon them, and being required to translate their Scripture lessons into their own language, so far as to show a proper understanding of them.

The examination of different classes in English followed. The lower classes began by questioning each other on a catechism, which they did promptly. Examinations of the higher classes followed, as far as time allowed, in the Scriptures, in Geography, English poetry, Algebra, Geometry, and the first elements of Plane Trigonometry. In Quadratic Equations they were examined by Mr. Kellogg, a former teacher in the school; in the Geography of India, by Ragavachary Ayer, assistant teacher, who sketched the outlines of India on a black-board; the pupils rapidly following him with descriptions of the capes, bays, mountains, rivers and cities indicated. In the Scriptures, the Rev. Mr. Royston kindly examined a class in the historical portions of the Old Testament, especially the book of Joshua; and the superintendent, Rev. M. Winslow, the monitorial class in the book of James. Natural Theology, the Elements of Natural Philosophy, and Mental Philosophy, were on the list for examination, but omitted for want of time: as were English History, the History of India, and the introductory studies of the lower classes.

Some pieces of poetry and one of prose were spoken, most of them by small boys. Two essays, by lads of the monitorial class, were prepared to be read, but omitted for want of time. A few kind words of encouragement were given by the Honorable Chairman, after the distribution of the prizes; and the Rev. P. S. Royston, Secretary of the Church Missionary Committee, having pronounced the benediction, the assembly dispersed apparently gratified with what they had seen and heard.

In the course of the exercises, the superintendent read the following paper:—

The English and Vernacular Grammar School, in its present form, has been established only thirteen years; but there was a

smaller English school, of forty-five lads, in existence two years previous, from which it grew. Indeed, from the commencement of the mission, in 1836, schools for both sexes, in the vernaculars and to some extent in English, have been maintained. There were, as early as 1837, one girls' school, and twenty-five boys' schools; one of which was in English at Royapooram, when only the Institution at the Scotch Kirk, commenced by the chaplains, Dr. Lawrie and Mr. Bowie, and removed in that year to town by the lamented Mr. Anderson, and that of the Native Education Society, were established for the instruction of native youth in English and European science, in connection with Christianity. At this time, a Ladies' Institution had five or six schools for girls in the vernaculars, attended almost exclusively by the children of native Christians, or the lower classes of heathen girls. These were after a time given up, or merged in the central girls' school in Black-Town. Our schools, whether boarding or day schools, and whether for boys or girls, have been rather for the *middle classes of society* than either the higher or lower. We wished to ignore caste, and therefore from the beginning allowed low-caste children, as they are called, to attend the schools; but they were not established for these, because in that case those who considered themselves purer would not attend them.

At one time we had five girls' schools at Chintadrepettah, containing about two hundred and fifty girls, nearly all from respectable families; but want of funds and missionary agents has reduced them, and caused a boarding school also, which was carried on for some years, to be given up. There are now at this station about sixty girls, and ten at Royapooram. In the English school, with a hundred and forty on the roll, there has been an average attendance of more than a hundred and thirty through the year. This is one hundred less than there were three years ago, when I left for America. The diminution is not, it is hoped, permanent. It is owing in part, to our requiring a monthly fee of four annas from the pupils, and in part to the many inducements for the more advanced students to leave for the Government schools, or for employment. Several have gone from this school to the Medical College, to the Normal School, or to the High School; but a large number have obtained situations in the engineer's department, in the telegraph offices, on the rail road, or in private offices. Five from the school have been baptized since it was established, of whom one is a catechist, one is in the medical service, and one now a monitor in the school. The other two are absent from Madras in Burmah and Ceylon. An equal number taken from the school by constraint, have been subsequently baptized elsewhere.

In the girls' school, under the care of Mrs Winslow, the two eldest girls, daughters of Christian parents, were a few months ago received into the church. Their hearts appear to have been touched by divine grace. They are now with their parents. Three years before, the eldest girl in the school was baptized and received to church communion. This convert is with our Wesleyan friends, a member of their boarding school.

It is objected to such institutions, especially to vernacular schools for heathen chil-

dren, that they are not fruitful in conversions. But it is rather as doing a preparatory work that they are to be judged. The pupils leave too young to be allowed to receive baptism contrary to the wishes of their parents; but those educated in Christian schools, and faithfully taught in the Scriptures, are in a very different state of mind from those educated in heathen schools, in the presence of an idol. There is a "preparation of condition" for saving good. Some, even from our vernacular schools, have gone into other institutions and become Christians.

There is, certainly, a degree of discouragement in looking at Hindoo girls, who, however promising, are early taken from the schools—just as the light begins to dawn upon them—to the darkness and unhappy influences of a secluded heathen home. But the incorruptible seed of the word, which has been sown in their minds, may sink into their tender hearts, and, perhaps unperceived by man, bring forth fruit to eternal life. There are cases in which they have died, apparently trusting in Christ, though not baptized. At any rate, something is accomplished when young females from respectable families are taught the great truths of the Bible, and can carry it home and read it to their mothers and sisters. In this case, and in other similar cases, we must do what we can, not what we would. For the soul to be without knowledge is not good; and however deficient any schools may be, compared with what could be desired, especially the Government Institutions from which the Bible is excluded—and unnecessarily so, because the natives would not object to its being read by a voluntary class—perhaps true Christians, while they seek to remedy this defect, should rather exert themselves to supplement the deficiency than to obstruct the good actually accomplished. Facts show that the students from those institutions are capable of feeling the power of divine truth, to which, in their course of education, they have been kept strangers; and if they have become infidel, it is to their own system, which is too corrupt to make them better. Their unbelief in that is an almost necessary *transition-state*, in their progress towards the truth as it is in Jesus.

Whatever may be thought of these institutions, missionary schools where the Bible is the text-book, and especially those in which a large amount of Christian influence is brought to bear directly upon the pupils, are most important auxiliaries in the mission work. The influence of Christian female education can hardly be over-estimated. But little progress will be made in the regeneration of India, until the wives and mothers and sisters in this land, are raised from their present degradation. It is pleasing to see that the natives themselves are doing something for female education.

In regard to the teachers in our schools, those in the vernacular schools are Christians; and in the girls' school, there are two Christian women as teachers. Two men, who collect some of the girls, and teach the elements of reading, are heathen. In the English school, two teachers and two monitors are Christians; the other monitors are heathen, but long taught in the school, and it is believed are honest, and intellectually convinced of the truth of Christianity. I hope that the school will be enlarged, and that we shall be



able to do more than we have done of late in the vernacular school, especially more for the females; and that our kind friends will give us their sympathy, their hearty co-operation, needed pecuniary aid, and their prayers. It is a time to work when God is waiting to add his blessing.

It might have been mentioned, that the

teachers, monitors and pupils of all the schools, attend divine service on Sabbath mornings, and are gathered also into Bible classes and a Sabbath school. We have been favored with the assistance of Captain George Browne Roberts a part of the year as a teacher in the first class of the Sabbath school, for which we were very thankful.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

MADURA.—Mr. Taylor of Mandahasalie, wrote November 16: "I believe the Holy Spirit is still doing his work among the people, but the coming over of little groups to Christianity is less frequent now than formerly." Ten members of the congregation at Perunarlee have been received to the church. Mr. Taylor says:

What God has been doing this year is of great prospective importance. It shows that the higher castes in these parts, may be converted. The gospel has obtained a hold among those castes which, together, constitute the largest part of the population in my field; and among these several castes, a number far larger than those who have joined with us hear the truth, whenever it is preached to them, with respect, and declare that is good, and worthy of acceptance. The missionary in Tinnevely, whose field borders on mine, reports to me something similar in the progress of his work; and all that is done there also promotes the work here.

Mr. Rendall writes, that Mr. C. Williams, who had been a candidate for the pastoral office, was ordained at Kelamattoor, December 8. "The little church was filled with native Christians" on the occasion, "and there were a number of heathen and Mohammedans who stood around the doors and windows, to see what was going on. The church is composed of members from four different congregations, and the pastor has the confidence of the people, both Christian and heathen."

AHMEDNUGGUR.—Mr. Ballantine wrote January 7, communicating pleasant intelligence. He says:

Last Sabbath seven persons were received to the first church of Ahmednuggur. Of these, two are girls belonging to Mrs. Ballantine's school, and one is a boy in the school for catechists. He is only eleven years old, but for several months he has exhibited good evidence that he loves the truth. He was baptized in infancy, his father being a Christian. His mother was one of the women who received baptism on this occasion. One of the girls had also been baptized in infancy. Other persons were admitted to the church by our brethren in the villages.

The prospect now is, that the whole country will speedily be restored to peace and

quiet. The policy of the Government in Oude is proving very successful, as well as the arms of the troops, and the great chiefs are submitting without much opposition. We hope there will be very little more shedding of blood, and that the natives generally will yield to the demands of Government, and give up their arms without further difficulty. The prospect is certainly very hopeful for permanent peace and order in India, and greater facilities for the progress of the gospel than were ever before enjoyed. Our brethren are all at work in the villages connected with their respective fields, and all are in the enjoyment of good health. We need very much the rich effusions of the Spirit, to bring those who have long halted between two opinions to a decision on the right side, and to lead others to inquire what they shall do to be saved. Oh for such scenes here as are witnessed in America!

Mr. Barker wrote from Khokar, January 4. When he received a statement of the appropriations to the mission for the present year, he was spending a day with the Collector of the Ahmednuggur Zillah, C. E. Frazer Tytler, Esq.; and he writes:

As we were conversing freely, I chanced to speak of the appropriations, and of the reduction of 2,000 rupees on account of the debt of the Board and the financial crisis. At that time, and when we met the following day, Mr. Tytler inquired particularly into the state of our finances, and then volunteered to make up half of the deficit, viz., one thousand rupees. We thank God that he has put it into the hearts of such men to aid in a time of anticipated distress. This gentleman gave our mission 500 rupees, in 1857, and last year 450, for the purpose of building chapels. He and his lady are exceedingly kind to us, and have shown us every attention.

On the 22d ult., another church was formed at a village on the Parah river, eight miles from Khokar and six miles above Newasse. It was a deeply interesting occasion. Eight of our churches were represented, and the new chapel was well filled. Mr. Abbott preached, and Mr. Fairbank gave an address and the right hand of fellowship to the deacon, Harkooba. The exercises were preceded, the evening before, by a prayer and conference meeting, at which a large number of appropriate and stirring addresses were made. It was a good preparation for the important occasion, and I think all felt that the Savior was present. On the Sabbath following, two persons were received to the church by profession, and the communion was administered.



**NESTORIANS.**—Letters from Oroomiah announce the arrival of Mr. Ambrose at that place on the 27th of November. He will spend the winter there, and hopes then to enter upon labors in the mountain field, with Mr. Rhea.

**ASSYRIA.**—Mr. Knapp, of Bitlis, corrects an error in the Herald for October last, respecting the Armenian population of that place. The statement should be 1,500 Armenian families.

**SYRIA.**—Mr. Bliss wrote from Suk el Gharb, December 13:

At evening prayers, every night, I have present from twenty to thirty, and sometimes forty. Friday night there were forty-three, while the Greek priest, Sabbath before the last, had the privilege of reading prayers to two boys and one man only, besides my teacher who gave the report. The people in this village are all Greeks. I should say that we have an evening school after we have prayers. We use the school as an inducement to call the people in to hear the word of God explained, and the school itself is mostly a bible-class.

**NORTHERN ARMENIANS.**—In a letter written mostly at Erzingan, October 30, Mr. Dunmore gives, in a condensed form, the contents of his journal "from Moosh thus far," after his return to that place from Bitlis, on the 30th of September. A few brief extracts only from this letter will be given. At Havadorig, which he visited again with pastor Simon, "thirty-seven of the villagers spent the entire long evening listening eagerly to the truth." "They ought not longer to be left as sheep without a shepherd; but men we have not, and money *there is not.*" Respecting Geghi he writes:

We spent nearly a week at Geghi, and most of the time at Kasaba; and while we had a goodly number every evening at our lodgings, we did not find that degree of religious interest which Mr. Wheeler seems to have discovered in his visit there last spring. True it is that many are convinced of the utter rottenness of their old church, and no longer have any hope of salvation in it; but there is a sad state of indifference and laxness, which unless speedily renewed by the living gospel and the divine Spirit, will most assuredly result in infidelity.

From Geghi he passed, two days' journey, to Erzingan, which is "in the midst of a small, well watered and rich plain, studded with villages;" but "the people seem to be exceedingly bigoted and joined to their idols. The gospel can scarcely be said to have entered there as yet."

The letter was finished November 9, after the writer had returned to Erzurum and he says:

The whole region that we have passed through since leaving Moosh is one vast wilderness of rebellious Koords and robbers; but none of them molested us. I had only to mention the names of our *mutual* friends, the chiefs in the Dersim mountains, which are near, to secure the best attention and fastest friendship of the Kuzzelbash fraternity wherever I went. Ali Gako's name is sounded abroad, and with it goes the report that Dersim, (which is the name of a vast mountainous district north of Kharpoot inhabited by Koords, most of whom have long been rebellious,) has become Protestant.

It is now settled that I spend the winter here, in Erzurum. Baron Hohnannes, our helper, has consented to go to Geghi. He is universally beloved here, is doing a good work, and I have great confidence that he will do as good a work at Geghi. The work here is moving on very quietly and hopefully. During our absence, thirteen houses made application to be set off from the old Armenians, and several others prepared to join them, but were not accepted. Almost none of the old leaven enters into the new lump. I am amazed that only two of the thirteen have ever before been recognized as Protestants. Our congregation continues to average nearly fifty on the Sabbath, and sometimes exceeds that number. May God add the richest blessing of his grace and Spirit.

**GABOON.**—Mr. Bushnell wrote Nov. 18:

The religious interest mentioned in a former letter still continues. Our congregations are large, and the truth is listened to with attention and solemnity. A number of individuals seem to be seeking the Lord in earnest; and a few of the number are indulging the hope that they have passed from death unto life. Education is beginning to be better appreciated, and frequently we have to reject applicants who desire to enter our boarding school, as the funds of the mission confine us to a limited number of pupils. The boys and girls who are pupils in the school, have each a weekly prayer meeting, in which they are becoming much interested. I have also recently established a Bible class, for the young men residing in the towns who have formerly been connected with our schools, and can read the English language. It is now attended by fifteen, and promises much good.

But notwithstanding these encouragements, the opposing influences to the gospel are numerous, subtle, and strong. No sooner is it known that an individual is serious, than efforts are made to divert his attention and turn him aside. Ridicule and threats are resorted to, and when these fail, in some instances, plans are laid to withdraw the person from the means of grace as much as possible. The mass of the people love their darkness and hate the light, and cling to their heathenish customs. They are bound in iron bonds of superstition, which nothing but the power of God can break.

**ZULUS.**—Mr. Wilder, writing to the Treasurer, November 1, says: "Never were more rapid advances made in civilization amongst the natives of Natal than now, and never have our prospects been brighter for the triumph of the gospel."

**MADRAS.**—Mr. Winslow wrote, January 11, that with the opening of the high school (on the 24th of January) he intended to introduce some changes, "to make the Christian element more operative." Mr. Winfred, the native preacher, while going to Royapuram and the villages every Sabbath, to preach, was to be connected with the school, "devoting himself in great measure to its spiritual interests." An extract is given from a newspaper in the Punjab, respecting the marriage of widows, "which shows a great abatement of prejudice," and Mr. Winslow says: "We learn also that two native soldiers, Sikhs, have lately been baptized in Unritser, and that several others in the regiment, which was raised in 1857, are asking for baptism."

**CHOCTAWS.**—Mr. Hotchkin writes from Living Land, January 31: "We had quite an interesting meeting yesterday at Chishoktak. Two were received to the church and four came forward to the anxious seat. On the 9th of January, three persons were received to this church. This is, to us, cheering evidence that the Holy Spirit is still with us. Mrs. Hotchkin has a school of twenty-eight scholars this winter."

## DONATIONS.

### RECEIVED IN FEBRUARY.

#### MAINE.

Kennebec co. Conf. of chs. B. Nason, Tr.	
Hallowell, Cong. ch.	41 19
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter st. ch. 565,72; central ch. 38,73;	604 45
Bristol, 2d cong. ch. and so.	10 03—614 45
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. and so.	50 00
	705 64
Turner, Cong. ch.	9 00
	714 64

#### NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. and so. m. c.	12 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, John Blunt,	50 00
Greenland, Mrs. L. P. Weeks,	10 00
Nashua, Olive st. ch. and so.	178 37
Pelham, Ladies' asso.	43 69—282 06
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. ch. and so. 104,25; m. c. 15,75;	120 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Auburn, Cong. ch. and so.	10 00
Chester, Cong. ch. and so. to cons.	
Rev. CHARLES T. MELVIN an H. M.	81 27
Exeter, 1st and 2d chs. m. c.	14 00—105 27
Strafford Conf. of chs. E. J. Lane, Tr.	
Sanbornton Bridge, Cong. ch. and so.	34 00
Wolfboro', Cong. ch. and so. m. c.	8 33—42 33
	561 66

#### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Bridport, Cong. ch. and so.	25 60
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Underhill, Cong. ch. 20; female cent. so. 5; Rev. S. Parmelee, 10; M. E. 5;	45 00
H. C. 5;	
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Jericho Centre, Ladies' cent. so.	10 00
Franklin co. Aux. So. C. F. Safford, Tr.	
St. Albans, 1st cong. ch. and so.	131 75
Swanton, D. B.	3 00—134 75
Orange co. Aux. So. L. Bacon, Tr.	
Thetford, 1st cong. ch. (of wh. from Miss Dean for ed. at the Gaboon, 15;) wh. and prev. dona. cons. Miss MARY WHITE of Thetford, and Mrs. CAROLINE E. FARNSWORTH of Turkey, H.M.	148 07
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Coventry, m. c.	10 00
Derby, Cong. ch. and so.	7 20—17 20
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Rev. U. Maynard,	10 00
Orwell,	46 80
Rutland, Cong. ch. and so. 233,73; m. c. 42,35;	276 08
Westhaven, Cong. ch. and so. 115; ack. in March Herald as fr.	
Westhaven, Ct.	
West Rutland, Coll.	5 00—337 88
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. m. c.	31 27
West Brattleboro', Cong. ch. m. c. 47,68; SOLOMON DUNKLE to cons. himself an H. M. 100;	147 68
Westminster, Cong. ch. gent. 52,64; la. 35;	87 64—266 59
	984 49
Bennington, 25; Morrisville, 1; Peru, 20; Vermont, 5;	51 00
	1,035 49

#### MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
East Falmouth, Cong. ch. and so.	
17,44; B. H. 4;	21 44
Sandwich, 1st cong. ch. and so	76 50—97 94
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, 1st cong. ch. m. c.	44 45
Boston, S. A. Danforth, Agent,	
(Of wh. fr. T. S. 5; fr. Bowdoin st. Juv. miss. so. for Miss Fisk's sch. 25; Miss West's sch. 20;)	6,325 38
Essex co.	
Ballardville, Cong. ch.	10 00
Marblehead, 1st cong. ch. and so.	56 39—66 39
Essex co. North Aux. So. J. Caldwell, Tr.	
Rowley, Cong. ch. to cons. Mrs.	
MARIA P. MIGHILL an. H. M.	107 00
Salisbury and Amesbury, Evan. so.	8 00—115 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Chester, Cong. ch. m. c.	12 00
Chicopee, 2d cong. ch. m. c. and coll.	80 67
Feeding Hills, Cong. m. c.	18 58
Holyoke, 2d cong. m. c. wh. with prev. dona. to cons. A. O. COLBY an H. M.	50 00
Longmeadow, m. c.	18 25
Monson, D. N. C.	5 00
Springfield, A father's thank-offering for the hopeful conversion of an only son,	1,000 00
Springfield, C. M., \$500 ack. in March Herald, cons. Hon. HENRY MORRIS, EDWARD MORRIS, Mrs. ELIZABETH L. WARRINER, JOHN H. WARRINER, and CHARLES W. WARRINER, H. M.	
West Springfield, Cong. ch. m. c.	13 89
	1,198 39
Ded. for printing,	20 00—1,178 39
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, John Leland, 20; E. for miss. to China, 1;	21 00

Easthampton, 1st ch. m. c.	85 93
Granby, m. c.	98 95
Hadley, 1st ch. and so. 70,81; gen. benev. so. 49,59; Russell ch. and so. bal. 4;	124 40
Haydenville, Coll.	25 00
Northampton, Edwards ch. Gents. benev. so. 129,75; female benev. so. 31,45; m. c. 72,58; 1st ch. gent. 240; la. 71,87; m. c. 184,51; L. S. Hopkins, 15; Mrs. K. S. Hopkins, for Mrs. Bingham, Micronesia, 5;	750 16
North Hadley, Coll. 35; m. c. 39;	74 00
South Hadley, m. c.	86 90
South Hampton, Ladies' benev. so. 18,50; coll. 83,22;	101 72
Williamsburg, m. c. 69,86; ann. coll. 106,24;	176 10
Worthington, La. 29,30; coll. 34,37; m. c. 25,66;	89 33
Westhampton, Coll. 140,40; L. C. 10;	150 40-1,783 89
Harmony conf. of chs. W. C. Capron, Tr.	
Northbridge Centre, Cong. ch. m. c. 31 66	
Webster, John Larned,	10 00—41 66
Middlesex co.	
East Cambridge, Evan. cong. ch. m. c.	11 16
Lawrence, T. J. H.	6 00
Reading, Bethesda ch. R. Parker,	10 00
West Newton, A mechanic,	10 00—37 16
Middlesex North and vic. C. Lawrence, Tr.	
Littleton, m. c.	9 13
Groton, Union ch. and so. 93,67; m. c. 32,35;	126 02—135 15
Middlesex co. South Conf. of chs.	
Concord, Cong. church m. c. 71; a friend, 29; to cons. DANIEL TARBELL an H. M.	100 00
Lincoln, Ladies' miss. so.	80 00
Needham, Cong. ch. m. c.	1 57
Saxonville, Edwards ch.	100 00
Southboro', Evan. cong. ch.	27 28
West Needham, Cong. ch. and so.	38 03—316 88
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Roxbury, Eliot ch. and so. a friend, 20; m. c. 11; Vine st. ch. m. c. 12,75;	43 75
Sharon, Cong. ch. m. c.	19 35
W. Roxbury, Evan. cong. ch. m. c.	21 30—84 40
Old Colony Aux. So. H. Coggeshall, Tr.	
Fairhaven, H. D.	2 00
Palestine Miss. So. E. Alden, Tr.	
Braintree, Cong. ch. and so. m. c. 118 50	
Quincy, Evan. cong. ch. m. c.	17 00
South Braintree, A friend,	2 00—137 50
Pilgrim Association.	
Marshfield, 2d Trin. cong. ch.	20 00
Taunton and vic.	
Attleboro', A lady,	2 00
Pawtucket, Gents. asso. bal.	20 00—22 00
Worcester co. Central Asso. W. R. Hooper, Tr.	
Sterling, M. B.	5 00
	10,443 19
Chelsea, Broadway ch. m. c.	36 78
A friend,	35 00—71 78
	10,514 97
Legacies. — Milford, Miss Harriet Parkhurst, by G. G. Parker, Ex'r, 25; Williamstown, Mrs. Louisa Hubbell, by H. R. Hubbell, Ex'r, 100;	125 00
	10,639 97

## CONNECTICUT.

Fairfield co. East Aux. So. Rev. L. M. Shepard, Tr.	
Huntington, A. M.	8 00
Fairfield co. West Aux. So. C. Marvin, Tr.	
Bridgeport, 1st cong. ch. m. c.	
21,38; Mrs. E. Porter, 50;	71 38
Fairfield, E. M., dying gift,	5 00
Greenwich, 2d cong. ch. bal. 23; a friend, 50;	73 00
Stamford, Pres. ch.	30 53—179 91

Hartford co. Aux. So. A. G. Hammond, Tr.	
Burlington, Cong. ch. m. c. 3,35; H. C. 1,65;	5 00
East Windsor Hill, Cong. ch. and so.	41 97
Farmington, 1st cong. ch. (of wh. fr. John T. Norton, to constitute CHARLES L. NORTON an H. M. 10;)	375 85
Hartford, Centre ch. m. c. 7,73; Ind. 2,49; South cong. ch. Seth Terry to cons. WILLIAM BLATCHLEY an H. M. 170; a friend, 14; 194 22	
Manchester, 2d cong. ch. 73,15; a friend, 5;	78 15
Simsbury, Cong. ch. and so.	51 62
South Windsor, 2d cong. ch. and so. 30 60—770 81	
Hartford co. South Aux. So. H. S. Ward, Tr.	
Cromwell, Gent. 47,55; la. 28,92; m. c. 33,50;	109 97
Middletown, Gent. and la.	124 27
New Britain, 1st cong. ch. and so. 103,05; South cong. ch. 10;	113 65
Newington, Cong. ch.	212 86—560 15
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Ellsworth, Cong. ch.	26 40
Kent, Cong. ch.	38 00
West Winstead, Cong. ch. 81,91; m. c. 55,31; ELLIOT BEARDSLEY to cons. himself an H. M. 100;	237 22—301 62
Middlesex Asso. E. Southworth, Tr.	
Westbrook, Cong. ch. m. c.	19 66
Higginum, H. S.	2 00—21 65
New Haven City Aux. So. F. T. Jarman, Ag't.	
New Haven, Centre ch. 15; South ch. m. c. 6,20; Yale college, m. c. 16,43; 3d cong. ch. m. c. 85,42;	123 65
New Haven co. West Conso. A. Townsend, Ag't.	
Derby, W. H.	4 00
Waterbury, 1st so.	110 70
West Haven,	89 78—204 48
New Haven co. East Aux. So. F. T. Jarman, Ag't.	
Fairhaven, 1st cong. ch. to cons. N. C. BOARDMAN an H. M.	113 73
Guilford, 1st cong. ch.	107 63
Madison, m. c.	78 50
Northford, Gent. 20,56; la. 18,24; 38 80—333 66	
Tolland co. Aux. So. E. B. Preston, Tr.	
Andover, Cong. ch. and so.	51 00
Hebron, cong. ch. gent. 51,15; la. 21; m. c. 22,16; wh. with other dona. cons. GEORGE WILLIAMS, of Columbia, an H. M.	97 31
South Mansfield, 1st ch. and so. gent. 72,11; la. 54; m. c. 16;	142 11
Somers, Mrs. Owen Pomeroy,	20 00
Stafford Springs, Cong. ch. m. c. to cons. LYMAN W. CRANE an H. M.	111 82
Union, Cong. ch. and so.	23 25
Vernon, Gent. 157; m. c. 7,52; 161 52—610 01	
Windham co. Aux. So. J. B. Gay, Tr.	
Chaplin, Cong. ch. and so. 47,93; m. c. 13,23;	61 21
North Woodstock, Cong. so. 78,70; m. c. 8,23; which cons. Rev. DAVID H. GOULD, of Ticouderoga, N. Y. an H. M.	86 93
Pomfret, Gent. and la. 275,48; m. c. 51,58;	327 66
South Woodstock, Gent. and la. asso.	46 20
Waugrean, Cong. ch. and so.	15 00
Windham, Cong. ch.	44 00—580 40
	3,707 75

## RHODE ISLAND.

Providence, Centre cong. ch. (of wh. fr. M. E. for. miss. to China, 10;)	
520,75; Benef. ch. and so. 75; Gents. 203; High st. ch. and cong. (of wh. fr. Amos C. Barstow, 210, to cons. SAMUEL K. THOMPSON and GEORGE EAMES BARSTOW H. M.)	311,36;
	1,110 11
Slater'sville, Cong. ch. 252,30; m. c. 47,70;	300 00-1,410 11



## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, 1st pres. ch. to cons. JOSEPH CLARK, of Throopville, an H. M.	110 75
Aurclius, Pres. ch.	9 00
Cayuga, Pres. ch.	30 00
Genoa, 2d pres. ch.	3 00
Northville, 1st cong. ch.	26 50
The Square, T. H. P.	5 00
	184 25
Ded. disc.	91—183 31
Geneva and vic. Aux. So. G. P. Mowry, Tr.	
Benton, Pres. ch.	33 52
Clyde, do.	2 00
Hammondsport, do.	10 00
Livonia, 1st do.	60 00
Milo, Mrs. H. A.	5 00
Penn Yan, Pres. ch.	11 46
Rushville, Cong. ch.	31 50—156 48
Monroe co. and vic. by E. Ely, Agent.	
Bergen, Stone ch.	8 00
Clarkson, Cong. ch.	20 00
Rochester, Central Pres. m. c.	86 65
West Mendon, Pres. ch.	20 00—134 65
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. John C. Baldwin, 250;)	489 31
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Gouverneur, G. S.	5 00
Watertown and vic. A. Ely, Agent.	
Cape Vincent, Pres. ch.	16 25
Watertown, 1st pres. ch. 383,67;	
m. c. 189,95;	573 62—589 87
	1,558 62
Albany, 4th pres. ch.	70 00
Angelica, Pres. ch. miss. so.	40 00
Ashland, Pres. ch.	39 00
Bath, Col. G. Loomis,	11 00
Beekmantown, Cong. ch.	15 00
Bridgchampton, Pres. ch.	32 00
Buffalo, do.	10 00
Centre Harbor, Cong. ch. and so.	18 00
Chateaugay, Pres. ch.	20 00
Chestertown, Rev. R. C. Clapp,	2 00
Clarkstown,	85
Clifton, 1st Pres. ch.	20 00
Delhi, Pres. ch.	45 81
Durham, 1st Pres. ch. m. c. 20; Zeni	
Whittlesey, 10;	30 00
Franklinville, Pres. ch.	20 00
Gilbertsville, W. F. D.	5 00
Howard, W. R. D.	75
Irrington, Pres. ch. m. c.	16 00
Jewett, Pres. ch. m. c.	12 00
Johnstown, Pres. ch. 25; Rev. J. P.	
Fisher, 25;	50 00
Kingsboro', Pres. ch.	20 00
Lafayette, Cong. ch.	18 12
Lewiston, Pres. ch.	40 00
Lowville, 2d Pres. ch.	30 00
Madrid, Mrs. R.	5 00
Malone, Cong. ch. and so. (of wh. fr.	
W. A. Wheeler and wife, 50; SAM	
UEL M. MEAD, 25; wh. with prev.	
dona. cons. him an H. M.)	460 00
Marbletown, A friend,	5 00
New Lebanon, C. M.	5 00
North Granville, A friend,	1 00
Ogdensburgh, ELIAZER THOMPSON,	
wh. with prev. dona. cons. him an	
H. M.	50 00
Plattsburg, Pres. ch.	4 18
Pompey, Cong. ch.	50 00
Portland, do.	10 50
Poughkeepsie, Pres. ch. m. c.	16 34
Rome, Pres. ch.	123 16
Staten Island, A. H. W.	1 00
Sheldon, A. Y.	1 00
Sinclairville, E. D. C.	2 00
Tarrytown, Ref. D. ch.	31 71
Utica, A friend wh. with prev. dona.	
cons. LUCY M. DOOLITTLE an H.	
M.	50 00—1,381 42
	2,940 04

Legacies.—River Head, Merritt How-  
ell, by H. Howell and Sylvester  
Hallock, Ex'rs, 107 60

Durham, David Cowle, by A. Mer-  
win, 50 00—150 60  
3,090 64

## NEW JERSEY.

Boonton, Pres. ch. bal.	12 75
Flatbush, A friend,	20 00
Morristown, 2d pres. ch. coll. (in part) 49,75; m. c. 23,17;	72 92
Newark, So. Park pres. ch. a friend, 15; a member of the Board, 10;	25 00
New Brunswick, Thee. Frelinghuy- sen,	20 00
Princeton, A. Guyot,	15 00
Rockaway, Pres. ch. 56; Clarissa King, 25;	81 00—216 67

## PENNSYLVANIA.

By Samuel Work, Tr.	
Allentown, Pres. ch. m. c.	7 00
Philadelphia, Calvary ch. union m. c. 62,53; Arch st. ch. 155,33;	
Pine st. ch. Mr. L. S; Clinton st. ch. 49,82; Northern Liber- ties, (of wh. to cons. ADAM H. HINKEL an H. M. 100;)	233,78; 506 46
Great Bend, Pres. ch. m. c.	5 00
Montrose, Pres. ch. 30,84; la. cent so. for miss. to Syria, 24,16;	55 00
Troy, S. W. P.	10 00
West Chester, Pres. ch. 9,36; J. Atwood, 25;	31 36—617 82
Legacies.—Philadelphia, Ellen Broger, by Mrs. A. V. R. Constable, Ex'x,	50 00
	667 82

## DELAWARE.

Glasgow, Pres. ch.	26 29
Wilmington, Central ch. 42,60; Han- over st. ch. fem. miss. so. wh. and prev. dona. cons. PETER BOWMAN an H. M. 35; m. c. 68,74;	146 34—172 63

## VIRGINIA.

Culpepper Co. Dr. Walton,	7 50
Harrisonburg, Pres. ch.	40 00
Richmond, David Turner, Jr. to cons. LAVINA P. TURNER an H. M.	100 00—147 50

## DISTRICT OF COLUMBIA.

Washington, Western pres. ch. miss. so. for Japan,	73 00
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## OHIO.

By Rev. S. G. Clark.	
Bloomfield,	6 50
Elyria, Mrs. Ely,	10 00
Hambden,	4 02
Hartford, S. H.	10 00
Madison,	11 10
Mantua,	6 31
Olmsstead,	3 03
Peru,	5 00
Solon,	16 51
Strongsville, 1st cong. ch. 21,06;	
Free cong. ch. 3,51;	24 57
Vienna,	20 00—117 04
By T. P. Handy, Agent.	
Gustavus, 1st pres. ch.	9 63
By Rev. G. L. Weed, Tr.	
Cincinnati, 1st ortho. cong. ch. to cons. DANIEL Y. HARRISON an H. M. 105; 3d pres. ch. m. c. 16,40; College Hill pres. ch. m. c. 22,59;	143 99
Columbus, 2d pres. ch. m. c.	9 16
Coolville and Hockingport, Ch.	5 00
Glendale, Pres. ch. coll. and m. c.	77 54
Newark, A. Sherwood,	15 00
Oxford, 2d pres. ch. m. c.	21 82
Walnut Hills, Lane sem. ch. m. c.	7 69
	280 20

Ded. dis. 1 00—279 20  
405 87

Barlow, H. G. L.	5 00
Cleveland, Elisha Taylor, to cons.	
FREDERICK WILLIAM TAYLOR and	
H. M.	100 00
College Hill, H. M. Day,	10 00
Elyria, J. M.	6 00
Farmington,	9 63
Fearing, F. F. S.	2 00
Harman, cong. ch. m. c.	30 39
Harmar, E. M. H.	5 00
Hudson, Cong. ch. 5; Rev. M. Gros-	
venor and wife, 10;	15 00
Ironton, Pres. ch.	15 00
Mesopotamia,	10 81
Windham, A friend,	3 00—211 83
	617 70

Legacies. — Hartford, Richard Hays, by  
Seth Hays, (prev. rec. 42,) 21 00  
638 70

## INDIANA.

By G. L. Weed, Tr.	
Bedford, L. K. B.	5 00
Bloomington,	75
Delphi, Pres. ch.	45 00
Peru, Rev. Mr. McCabe and wife,	5 00
Troy, Pres. ch.	2 57—58 32
Indianapolis, D. Yandes, int. on R. R.	
bonds,	35 00
	93 32

## ILLINOIS.

By Rev. C. Clark.	
Crystal Lake, Simon S. Gates, to	
cons. LORIN ANDREWS, LL. D.	
H. M.	100 00
Ottawa, 1st cong. ch. and so.	49 23
Rockwood, 1st cong. ch. and so. in	
part, 54, 19; Westminster pres.	
ch. C. A. S. 4;	56 19
Wilmington, Pres. ch. and so.	5 00—210 42
Alton, 1st pres. ch.	40 00
Belvidere, 1st cong. ch.	40 00
Bloomington, Pres. ch.	12 82
Chicago, A young friend,	1 00
Farmington, Cong. ch. to cons. Rev.	
JOHN M. WILLIAMS and H. M.	50 00
Galena, 2d pres. ch. s. s. miss. so.	
for the Dakota mis.	50 96
Mendon, A. H.	1 00
Payson, Cong. ch. (of wh. to cons.	
JOEL K. SCARBOROUGH and H. M.	
100; 137, 50; a friend, 6, 75; Mrs.	
M. A. L. 10;	154 25
Pecatonica, Pres. ch.	5 00
Rosemond, 1st cong. ch.	8 00—363 03
	573 45

## MICHIGAN.

Detroit, 1st cong. ch. 145; less dis.	
75c;	144 25
Hillsdale, Pres. ch. B. Hammond,	10 00
Niles, John Bordon,	50 00—201 25

## WISCONSIN.

By Rev. C. Clark.	
Janesville, m. c.	34 19
Racine, Pres. ch.	3 69
Summit, do.	7 00—41 88
Berlin, 1st pres. ch. m. c.	18 00
Delavan, Cong. ch. 260; ded. disc.	
3, 15; wh. cons. Mr. and Mrs. J. S.	
OFFICER H. M.	256 85
Mineral Point, Pres. ch. and so.	20 00
New Chester, Cong. ch.	1 00
Oconomowoc, m. c.	7 00
Shullsburg, Cong. ch.	2 00—304 85
	349 73

## IOWA.

Denmark, Rev. Glen Wood,	12 00
Dubuque, Cong. ch. m. c.	20 00
Farmington, do. do.	5 00
Gainsville, Rev. L. P. M.	5 00
Ireland, Juv. miss. so. for Bibles for	
China,	20 00
Tipton, M. K. C. 7; W. C. 3;	10 00
Van Buren, Ozias Littlefield,	20 00
Wayne, S. S.	1 00—93 00

## MISSOURI.

Troy, F. Parker,	15 00
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## MISSISSIPPI.

Columbus, H. E. U.	2 50
Mississippi City, S. T.	5 00—7 50

## KENTUCKY.

Bowling Green, T. C. C.	4 00
Newport, 2d pres. ch.	17 05—21 05

## MINNESOTA.

Hazlewood, Communion coll.	4 79
Spring Valley, Cong. ch.	11 00—15 79

## CALIFORNIA.

By Edward P. Flint.	
Grass Valley, Cong. ch. m. c.	12 25
San Francisco, 1st cong. ch. m. c.	81 12
	93 37
Ded. disc.	4 15—89 22

## OREGON.

Forest Grove, Cong. ch. m. c.	17 65
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## IN FOREIGN LANDS AND MISSIONARY STATIONS.

Constantinople, Turkey, Dying gift of	
Susan E. Hamlin,	50 00
Danville, C. E. Mrs. C. B. C.	20 00
Homs, Syria, A friend,	100 00
Honolulu, Sandwich Islands, C. and C.	1 00
Montreal, C. E., A friend,	1 00
Mount Zion, Choc. na. coll.	14 00
Pine Ridge, do. m. c.	21 13
Wheelock, do. 5, 63; Miss M. Whitcomb	
for sem. in Oroomiah, 50;	100 63
	307 76
Legacies.—Jaffna, Ceylon, Rev. G. H.	
Apthorp,	248 50
	556 26

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, . . . . .	\$ 58 17
NEW HAMPSHIRE, . . . . .	92 56
VERMONT, . . . . .	55 26
MASSACHUSETTS, . . . . .	9 65
CONNECTICUT, . . . . .	131 99
RHODE ISLAND, . . . . .	24 50
NEW YORK, . . . . .	73 63
PENNSYLVANIA, . . . . .	74 14
OHIO, . . . . .	11 05
INDIANA, . . . . .	7 80
ILLINOIS, . . . . .	40 35
MICHIGAN, . . . . .	51
WISCONSIN, . . . . .	2 25
NORTH CAROLINA, . . . . .	2 00
KANZAS TERRITORY, . . . . .	2 50
IN FOREIGN LANDS, &c. . . . .	80 10
	\$666 86

Donations received in February, 25,214 41  
Transfer fr. Fund for Debt, 45 00

Legacies, \$25,259 41  
595 10  
\$25 854 51

TOTAL from August 1st to  
February 28th, \$154,994 78

## DONATIONS IN CLOTHING, &amp;c.

Plymouth, N. H. A box of clothing, &c. for  
Rev. A. Wright, 59 32

## THANK-OFFERINGS,

## TO PAY OFF LAST YEAR'S DEFICIENCY.

WHAT are the prospects of the Treasury? Is the debt to be paid? Will extra contributions for this purpose be sufficient, and will ordinary contributions meet the expenses of the year? Is there a reasonable prospect, that the Board may enter on its approaching Jubilee year, 1860, free from embarrassment, rejoicing in financial prosperity and the liberality of the churches at home, as well as in the opening of fields, the bestowment of spiritual blessings, and cheering success abroad? These inquiries, and such as these, are doubtless very often in the minds, as they are not seldom on the lips of many, who are looking and longing for the time when indeed the darkness covering the nations shall be dissipated, the true light shall shine, and the kingdom shall be given, upon earth, to the Son of God.

With the facts before them, as they are presented from month to month, readers of the Herald have the means of answering such inquiries for themselves. In round numbers, the debt with which the Board entered on the present financial year, (commencing August, 1858,) was \$40,000. The first seven months of the year closed with February, and, as will be seen below, only \$8,477 have been received on the special thank-offering fund, for the payment of this debt. The expenses for the year, reduced as the appropriations have been, \$20,000 below the estimates and the urgent wants of the missions, will be about \$360,000. To meet these expenses, the receipts thus far have been about \$154,950. If only the usual per-centage of increase on donations for the later months of the year shall be realized, the receipts from the churches, for the remaining five months, will be about \$150,000, and for the whole year about \$305,000. Something will be received from permanent funds and other sources, irrespective of donations, but the prospect now is, that the income for the year, aside from contributions to the deficiency fund, will be from \$30,000 to \$40,000 less than the current expenses, while less than half the former debt is likely to be paid by donations for that purpose! Much more pleasant would it be, to present a more favorable statement, but these are the facts. The churches should know them;—the redeemed of the Lord should ponder them.

## RECEIVED IN FEBRUARY.

NEW HAMPSHIRE.—Nashua, Olive st. ch. indiv. 31,50; Salem, 1;	32 50	Homer, a few indiv. 7; New York, Miss E. M. Coe, 10; a Presbyterian, 5; North Granville, Rev. J. Sewall, 5; a young convert, 1; Poughkeepsie, pres. ch. 90; Ridgebury, a young lady, 5,75; Sheldon, A. Y. 1;	153 75
VERMONT.—Peru, Mrs. D. B. 1; Miss C. H. 1; Rutland, cong. ch. 40; JOHN B. PAGE, wh. cons. him an H. M. 100; West Brattleboro', new converts, 13,81;	153 81	NEW JERSEY.—Newark, A member of the Board,	15 00
MASSACHUSETTS.—A friend, 100; unknown, 4; Ashfield, 2d cong. so. Mrs. Perry's s. s. class of young la. 3; Boston, Park st. ch. young converts, 34; Bowdoin st. ch. a friend, 10; Braintree, young converts, 14; Cambridge, Shepard cong. so. young converts, 33; Dorchester, a friend, 10; Holyoke, 2d cong. ch. young converts, 73,13; Montague, a friend, 2; Newburyport, a friend, 10; Rev. Mr. Vermilye's so. a lady, 20; Northampton, 1st cong. so. 14; a member of do. which cons. JAMES HIBBINS an H. M. 100; Roxbury, a clergyman, 30; Springfield, South ch. young converts, 49; Wilmington, a friend, 25;	531 13	PENNSYLVANIA.—Wattsburgh, Pres. ch.	25 00
CONNECTICUT.—Durham, a widow, 1; Hartford, Centre ch. a member, 25; converts, 13; B. Hudson, 20; Norwich Town, Mrs. F. Raymond, 50; Salisbury, cong. ch. 66;	175 00	MARYLAND.—Annapolis, W. and M.	10 00
RHODE ISLAND.—Newport, W. Guild,	5 00	OHIO.—Cleveland, Elisha Taylor, 100; W. Hall, 2; Dayton, 3d st. pres. ch. 30; Oberlin, unknown, 5; Ruggles, I. G. S. and fam. 2; Vienna, 2;	141 00
NEW YORK.—Cazenovia, W. Y. G. 1; Delhi, a few friends, 17; Fulton, a friend, 1; Haverstraw, Rev. P. J. H. Myers, 10;		ILLINOIS.—Rockford, Cong. ch. young converts,	14 00
		MICHIGAN;—Detroit, 1st cong. ch. five young converts,	5 00
		CALIFORNIA.—San Francisco, 1st cong. ch.	49 40
		IN FOREIGN LANDS.—Constantinople, 10; Montreal, a friend, 10; Mrs. E. K. Y. 4,85;	24 85
		Previously acknowledged,	1,337 44
			7,140 29
			<b>\$8,477 73</b>





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